GAUTAMA SAMHITA'.

ORIGINAL TEXT

WITH

A LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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r of the English Translations of the Rámáyanam, Mahá-
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GAUTAMA SAMHITA'.

CHAPTER I.

THE *Védas*, and the ethical rules, observed by those, well-versed in them (*Védas*), are the source of virtue (morals). Even great men are (sometimes) found to transgress the moral laws and to act improperly. Through an innate weakness of the heart, the great sometimes lose sight of the true end of life. In a conflict between two equally authoritative opinions on a particular subject, one of them must be followed.

A Bráhmaṇa child should be invested with the holy thread (either) at the fifth, eighth, or ninth year of his life. The computation should be made inclusive of the period of his inter-uterine life. This rite of investure is a second birth. Hence, he, who invests him with the thread, is his preceptor, inasmuch as it is he who teaches him the *Védas*. Sons of Kshatriyas, and of Vais'yas should be respectively invested with the holy thread at the age of eleven and twelve. A Bráhmaṇa child, not invested with the thread before he is sixteen, becomes degraded. Sons of Kshatriyas and of Vais'yas, not respectively invested with the holy thread before their twenty-second and twenty-fourth year, are likewise degraded. Girdles (*Munjis*) made of *Kus'a* blades, of bow-strings, and of cotton twists should be respectively used by Bráhmaṇas, Kshatriyas and Vais'yas during the ceremony of investiture; and they should respectively wear, at the time, goat-skins, or skins of antelope, or of Ruru (dear), and cloths made of hemp twists, or silk

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cloths, and those known as *Chira Kutapas* (cotton home-spuns). Cloths made of cotton-twists may be used by members of all twice-born castes on the occasion. Certain authorities aver that Bráhmaṇas should wear cloths made of twists of trees; Kshatriyas should wear cloths dyed with *Manjisthâ*; and Vais'yas, those tinged with turmeric, on the occasion.

Rods made of *Vilva* or *Palâsha* wood should be used by Bráhmaṇas; those made of *Ashvathva* and *Pilu* wood should be respectively used by Kshatriyas and Vais'yas, in connection with investiture ceremonies; or rods made of the wood of any sacrificial tree may be used by members of all the (twice-born) castes, on the occasion. The rods should be made of whole-skinned wood, and be of sufficient lengths to respectively reach the crowns, foreheads, and tips of noses of Bráhmaṇa, Kshatriya and Vais'ya infants, during the celebration of the ceremony.

A Bráhmaṇa child should shave his entire head, a Kshatriya child should wear braided hairs, and a Vais'ya child should wear a tuft of hair on the crown of his head (on the occasion of investiture with the holy thread.)

Having touched an unused residue of another's meal with an article of (fare) in one's hand, one should perform an *A'chamanam*, without placing that article on the ground, whereby it would be pure again. Earthen or metallic vessels, as well as articles made of wood, or of cotton twists, anywise defiled by an impure contact, should be again purified by respectively rubbing, burning, cutting, and washing them with water. The purification of gems, as well as of articles made of conch-shells or mothers of pearls, should be made, as laid down in respect of metallic pots or vessels. Earthen vessels

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or articles made of bones should be re-purified in the manner of wooden ones. A plot of ground should be re-purified by ploughing it. Hydes, pulses, and ropes of threads should be re-purified in the manner of clothes. Articles, which are extremely polluted, should be rejected and thrown away.

All acts of purification should be commenced by looking towards the north or to the east. Seated in a pure place, with his right hand placed between his thighs, and catching hold of his holy thread, a worker of purification should wash his hands from his elbows downward; and observing perfect silence, he should three or four times, perform the rite of *A'chamanam* with water, enough to tricle down into the region of his heart. Then having twice rubbed or washed his feet with water, he should touch his eyes, and the apertures of his mouth, ears, and nostrils (*lit.* orfices of the sense-organs situated in the superclavicular region) with water, or place wet hands over them. He should rinse his mouth with water (*A'chamanam*) as above laid down, after having sneezed or risen from a sleep or a meal. Any thing pricked or tucked into between the teeth, which cannot be touched with the tip of the tongue, should be regarded as pricked or tucked into between the teeth. According to certain authorities, a thing tucked between the teeth, should be considered as such until it falls off. When fallen off, it should be spitted out like saliva, and the mouth would be threby purified. Drops of one's own spittals, falling on one's own body, do not make it impure. One's body, cleansed of the deposit of an impure substance, and free from a bad smell, should be regarded as pure. After urination or defecation, one should cleanse the external orfices of the organs

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concerned with earth and water, as laid down by the regulation.

A preceptor, taking hold of the small finger of his pupil's left hand, should address him as, "O ye, read." Then a pupil should touch his eyes, ears, and the regions of his life and intellect with a blade of *Kus'a* grass, fifteen times repeat the *Mantra* (by placing his hand over) each of these localities, and thrice practise *Práṇáyáma*. Sitting on a cushion of *Kus'a* grass previously spread out, he should recite five or seven *Vyáhritis* preceded by the *Praṇava*, each morning, both at the commencement and close of his Vedic study. He should formally make obeisance to his preceptor; and seated on his right, with his face turned towards the north or to the east, he should recite the *Gáyatri*; and the *Praṇava Mantrah* (Om), after the recitation of the *Gáyatri*. On a dog, ichneumon, snake, frog or a cat happening to pass between him and his preceptor, at the time of reading the *Védas*, a disciple shall fast, and live apart from his preceptor, for three days. He should practise *Práṇáyáma*, and live on clarified butter, on any other animal happening to pass between them. This rule should be observed after having read the *Védas* at a cremation ground.

CHAPTER II.

ACTS, conversations, and eatings, unsanctified by regulations, and committed and made by one, before one's investiture with the holy thread, do not produce any demerit, inasmuch as one is not entitled to practise *Brahmacharyam*, or to cast oblations in the sacred fire,

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before that. A person, before being invested with the holy thread, does not stand under the obligation of following the rules of purification, after attending to the calls of nature. His bodily purification consists in simply washing or sprinkling his body with water, in contradistinction to the practice of *A'chamanam.* He suffers no defilement by the touch of any impure substance. He should not be employed in performing a *Homa*, or in offering oblations to the gods. He is precluded from reciting any Vedic *Mantrah* except on the occasion of a *S'ráddha* ceremony, celebrated in honor of his departed manes.

All regulations and injunctions of the *S'ástras* should be followed by a person from after the ceremony of his investiture with the holy thread, and since then, he should duly attend to the study of the *Védas* and to the kindling of the sacred fire, practise truthfulness, and perform the rites of *A'chamanam.* According to certain authorities, he may make gifts of cows since that time.

One should perform the daily *Sándhyás* out-side one's own room. The rite of morning *Sandhyá* should be perfomed standing; while that of evening *Sandhyá* should be performed, in perfect silence, till the appearance of the stars and planets in the heavens. One should not look at the sun ; and a *Brahmachárin* should forego the use of honey, (cooked) meat, scents, garlands of flowers, shoes, umbrellas, vehicles of all kinds, and unguents.

He should renounce all fright, anger, greed, ignorance, music, calumny, sexual intercourse, lust, gambling, thievish or killing propensities, and the service of the mean. He should not clean his teeth, or prick his ear-holes, or stretch or screw up his legs, or sit with

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his chin supporting on his hand, or laugh or yawn, or contort his limbs, or twist his body, in the presence of his preceptor. He should not address the sons or wife of his preceptor by their names, and avoid using any harsh language. (A disciple) should lie down in a lower bed than that of his preceptor's, and sleep after he has slept, leaving his bed before he rises. He should curb his tongue, appetite and arms. The name of a preceptor should be always mentioned with respect. One should thus behave to all of one's elders and superiors. He should avoid (sitting on) the same bed, or seat with his preceptor, or at a place where his preceptor sits. Serving a preceptor consists in hearing his behests from a lower seat, and in meekly and faithfully carrying them out. A disciple should stand up (rise from his seat) at the sight of his preceptor, and follow him whenever he goes out. Interrogated by his preceptor, he should give true and correct answers to his queries, sit down to study whenever he may be pleased to direct him in that behalf, and do nothing but what is pleasant and beneficial to him (preceptor). Likewise he should behave to his preceptor's sons and wife. He should not eat the unused residue of the meals of his preceptor's sons and wife, nor should he press their legs, nor catch hold of them (during an act of obeisance), nor help them in bathing or decorating their persons.

According to certain authorities, a preceptor's wife happening to be young, a disciple should not touch her feet during an act of obeisance; but returning from a sojourn in a distant country, he may be allowed to catch hold of her feet.

A Vedic student is at liberty to beg alms of all and of all castes, except those who are degraded or of bad

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repute. While soliciting alms, Bráhmaṇa, Kshatriya, and Vais'ya (students) should pronounce the term "Bhavat" (you) respectively at the commencement, middle, and end of their solicitations. One should neither beg alms of one's own preceptor, nor of one's cognates, or of members of one's preceptor's family. In the event of failing to secure alms from any other person, alms may be asked of the afore-mentioned persons in the inverse order of enumeration. All articles, obtained by begging, should be made over to the preceptor. After that, with the permission of his preceptor, first had and obtained, he (disciple) should sit down to his meal. In the event of the preceptor being absent from his home, articles of fare, obtained by begging, should be made over to his wife or son, or to a senior fellow-student. Silently he should eat his meal till the appetite is fully satisfied. He should rise up from his dinner just as he has taken his fill, without casting any greedy look on the food left unconsumed.

A preceptor should admonish his disciple without beating him, or inflicting any kind of corporeal punishment on him. In cases of emergency he may be chastised with a cut piece of rope, or with a bamboo twig without leaves. A king should punish a preceptor for chastising his pupil in any other way. Each *Véda* should be studied, for twelve years, or until it is thoroughly mastered and understood; and a pupil should live a life of perfect *Brahmacharyam* during each such period of twelve years. At the close of his studies, he should pay a honorarium to his preceptor and take an ablution with the permission of the latter. A teacher is the foremost of all preceptors or superiors; according to others a mother is the highest of them all.

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CHAPTER III.

CERTAIN authorities aver that a (disciple), after the close of his Vedic studies, is free to choose and adopt any of the four orders of *Brahmachárin*, *Grihastha* (House-holder), *Bhikshu* (Mendicant friar), and *Vaikhánasá* (forest dwelling hermits). These orders are but the offspring of that of house-holders; inasmuch as they preclude the possibility of progeny. Of all these orders (*A's'ramas*) that of *Brahmachárin* entails the perpetual survillance to one's preceptor. Having served the preceptor, he should recite the sacred *Mantras*. In the absence of the preceptor, the same honour should be given to his son, and in the absence of the latter a senior disciple of the preceptor should be duly served. In the absence of all these he should attend to the sacred fire duly consecrated by his preceptor before his death. He, who lives such a life, self-controlled, goes to the region of Brahma (after death). The order of house-holders is neither hostile to, nor incompatible with, the three aforesaid orders. A *Bhikshu*, who does not store up any thing for the morrow, lives a life of perfect continence, and is a man of steady habits and temperament, should go into villages for alms during the rainy season. He may obtain alms from all except the fallen and the depraved. Without giving blessings to any body, and restraining his tongue, sight and hearing, he should put on the girdle cloth only to cover his nudity. The same girdle cloth, even if it becomes extremely dirty, should neither be cleansed nor washed. He should live on fruits of trees and grains of cereals, and avoid staying two consecutive nights in a village, for alms. Either he should completely shave the hair of his head, or wear a tuft of hair on its crown. Equally

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indifferent to all creatures, he should refrain from destroying any life, or from showing any special kindness to any being.

A *Vaikhânasa* (forest-dwelling hermit) should live on fruits and edible roots of the forest; practising penetential austerities, he should kindle up the sacred fire in the month of *S'râvana*. He should forego all artificial preparations of food used in villages or made by man. Firmly devoted to the propitiation of the gods, of the *Pitris*, and of the celestial sages, he is free to accept the hospitality of all, except the fallen and the depraved. He may live by begging under certain circumstances. He should abjure all articles of fare containing any thing reared by ploughing, and refrain from entering any village whatsoever. He should wear clotted hairs and be claid in rags or skin, observing temperance in eating. Certain Achâryayas hold the order of householders (*Grihastha*) to be the best of all, since its benefits are witnessed, every day, (in this life).

CHAPTER IV.

A HOUSE-HOLDER should marry a wife of his own caste, younger in his years, and not previously wedded to another. A marriage should take place between parties not belonging to the same *Pravara* (spiritual clanship). Persons not related to each other within five degrees of consanguinity on their mother's side, or within seven degrees on their father's, or not standing to each other in the relationship of a father's *Vandhu*, may be joined in wed-lock.

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[The form of marriage] in which a girl, bedecked with ornaments and clad in excellent clothes, is given away in marriage to an erudite man of good conduct and respectable connections, is called the Brâhma form of marriage. The form in which the bride and the bridegroom are united together with the injunction that, "both of you lead the life of viture, united in holy wedlock" is called the *Prâjâpatyam.*

In the *A'rsham* form of marriage a cow and a bullock are gifted to the bridegroom. The *Daivam* form of marriage consists in giving away a girl in marriage, on the sacrificial platform, to a priest officiating at a religious sacrifice. The form in which a youth, and a maiden bedecked with ornaments, are joined in wedlock, out of love, is called the *Gândharvam.* The form of marriage in which a bride is purchased for money, is called the *A'suram.* The form in which the marriage is effected by kidnapping the bride is called the *Râkshasam.* A marriage, which takes place owing to the bride being ravished by the bridegroom during her sleep, is called the *Paishâcham.* The first four forms of marriage are based on virtue, while certain authorities hold the first six forms to be so.

Sons, issues of marriages celebrated between parties of the same caste (Bráhmaṇas), between Bráhmaṇas and Kshatriya girls, and between Bráhmaṇa and Vais'ya girls, are respectively called Savarṇas, Amvashtas, Ugras, Nishádas, Daushmantas and Páras'avas. Similarly, sons begot by men, on women, of the same castes, or of castes second and third in succession in the inverse order of enumeration, are respectively called Sutas, Mâgadhas, Ayogavas, Kshatras, Vaidehas, and *Chaṇdâlas.* According to others, sons begotten on Bráhmaṇa

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women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are respectively called Bráhmaṇas, Sutas, Mágadhas, and *Chaṇdâlas.* Similarly, sons begot on Kshatriya women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are called Murdhâvasiktas, Kshatriyas, Dhivaras, and Pukkasas. Likewise, sons begotten on the person of a Vais'ya woman by a Bráhmaṇa, Kshatriya, Vais'ya, or S'udra, are respectively called Bhrijjakanthas, Máhishyas, Vais'yas and Vaidehas. In the same manner, sons begotten on a S'udra woman by a Bráhmaṇa, Kshatriya, Vais'ya or a S'udra are respectively designated as Paras'avas, Yavanas, Karaṇa, and S'udras. Sons begot by fathers belonging to a superior caste on mothers belong to a caste immediately, and next to immediately, inferior to their's (father's) in the order of enumeration, respectively retain their racial superiority up to the seventh and fifth generations, while sons begot by fathers belonging to an inferior caste on mothers belonging to one immediately superior, or to one next to that in superiority to, that of their's (fathers') in the inverse order of enumeration, retain their degraded status up to the fifth and seventh generations respectively. Sons begot by men of inferior castes on women of superior castes in the inverse order of enumeration are disqualified from performing any religious rites such as *S'ráddhas*, etc.) Sons, who are the issues of inter-marriages among S'udras of different castes, become degraded and extremely depraved. Issues of *A'rsha* forms of marriage sanctify their ancestors up to the third degree ; those of *Daiva* and *Prájâpatya* forms purify their anscestors up to the tenth degree, while those of Brahma forms sanctify the spirits of their cognates up to the third degree both in the ascending and descending line.

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CHAPTER V.

DURING the menstrual period (from the fourth to the fifteenth day after the appearance of the flow), each month, one should visit one's wife, on any day except those interdicted (by the regulations). Each day, the *Védas* should be studied and offerings should be made unto the gods, *Pitris*, men, animals and *Rishis*. One should offer libations of water to one's departed manes, attend to the duties of every day life, and devise means of earning money with the utmost energy (one is capable of putting forth). Studying the *Védas*, and offering oblations to the gods and to one's departed manes, and practising hospitalities (*Manushya yajna*) are acts which are included within one's household duties. Burnt offerings should be offered in the sacred fire and unto the fire-god, Dhanvantari (celestial surgeon), Vishvedevas, Prajâpati and the creator. Offerings should be made unto the presiding deities of the different quarters of the heaven in angles of a (sacrificial chamber) respectively sacred to to each of them. Offerings should be made unto the *Maruts* and house-hold gods at the door of a room; those unto Brahmá should be offered after entering it; those unto the water-god should be offered in a pitcher, full of water; those unto the deities of the firmament should be offered by reciting the *Mantrah*, "Om obeisance to firmament," while those in honour of the spirits, that roam about in the night, should be offered at the advent of even tide, each day. Blessings and alms should be given after being requested to that end, or gifts should be made for any religious purpose. Gifts made to a non-Bráhmana, to a Bráhmana, to a *S'rotriya*, and to one well-versed in

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Vêdas, respectively bear ordinary, double, and a thousand times (as much) merit, (as an ordinary one), and infinite fruit. Gifts (charities) should be distributed to pupils begging alms for their preceptors, to the sick soliciting medicines, to the indigent, to persons intending to celebrate any religious sacrifice, to students, to journey men in straitened circumstances, and to those engaged in celebrating *Vis'vajit* sacrifices. To others asking for alms, on the border of a religious platform, should be given coocked rice. Even having promised him, a gift should not be made to an impious or wicked person. An untruth spoken by an angry, elated, frightened, agonised or a greedy person, as well as by an infant, old man, or an idiot, or by an intoxicated or insane person, constitutes no sin. (A house-holder) should first feed, in his house, the infants, old men, pregnant women, sick-folks and married girls residing in his house (*Suvâsini*), as well as those who cannot be pursuaded to take their meals a little after and all chance comers (arrived at his house). All matters (of business) should be submitted to the deliberations of one's preceptor and father's friends, and one should act according to, and abide by, their decision on the subject. One should worship with offerings of *Madhuparkas* one's *Ritviks*, preceptors, father-in-law, and uncles, as well as a king or a *S'rotriya* happening to come to one's house within a year, or within that time after the celebration of a marriage or sacrificial ceremoney. A seat and water (for washing his feet) should be given to a non-*S'rotriya* Bráhmaṇa calling at one's house, while *Arghyam* and water for washing his feet and some kinds of food should be given to a *S'rotriya* calling at one's house. Cooked rice should be given to all good men, other than professional

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physicians, arrived at one's house, while to men of reverse stamp should be offered grass cushions, water and seats. In the absence of all these, one should offer a hearty welcome to all persons calling at one's house. The elders and superiors should be always respected. One's equals or superiors (happening to call at one's house) should be always served with beds, seats, sleeping rooms, and unfailing attention, and one should bid them adieu by following them up to a little distance from one's house. Even those courtesies and hospitalities should be shown, to a small extent, to one's inferiors, or to small men (calling at one's house). A resident of a distant village, not having any appointed place of abode in one's own village, should be treated, for a single night, with the honours of an *Atithi* (chance-comer). A sun-worshipper should pass the night under a tree without sharing one's hospitality as an *Atithi*. Peace, health, prosperity and freedom from disease should be respectively enquired into, in respect of Bráhmaṇas, Kshatriyas, Vais'yas and S'udras. A S'udra, or a degraded Bráhmaṇa can never entertain an *Atithi*. A degraded Bráhmaṇa invited on the occasion of a sacrificial ceremoney should be served with meals after a Kshatriya. Members of all castes other than Bráhmaṇas should be complacently fed in the company of one's (Bráhmaṇa's) servants.

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CHAPTER VI.

ONE should catch hold of one's preceptor's feet, every day, when first meeting him. Having returned from a distant country, a man should first fall at the feet of one considered most revered among his parents, maternal or paternal relations, elders, and preceptors happening to be present together in a company. One should make obeisance by mentioning one's name as "I am so and so." No kind of formal courtesy or obeisance need be observed or made in an assembly of fools, or among husbands and wives. Except on the occasion of starting on a distant journey, one should not catch hold of the feet of any of one's female relations except those of one's mother, aunt (father's elder brother's wife) and elder sister. One shall never make obeisance to one's mother-in-law or to the wife of one's elder brother by catching hold of her feet. One should rise up from one's seat, at the presence of a priest, father-in-law, uncle, or of a maternal uncle, younger to one's own self in years, and not make obeisance to any of them. One should not make obeisance to one's elders in years (other than Bráhmaṇas, although living in the same house or village with one's self. A Bráhmaṇa should treat a S'udra, even of full eighty years, as his own child, but a member of a superior caste, although younger in years than a S'udra, should be bowed down by the latter.

A S'udra shall not address a member of any superior caste by name, nor any body should be allowed to address the king by his name. Servants, who should not be called by their names, ought to be addressed as "O you, O you." Similarly, a *S'rotriya* born on the same day with an addressor, a *Chârana* residing in the

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same house with him and his senior by ten years, a *Kalâbhara* older than him by five years, a Vais'ya official, three years older than his self, an illiterate Kshatriya and an initiated disciple should be addressed as "O you, O you," and not by their names. Wealth, connections (rich friends), office, birth, deeds, knowledge and age are the factors which primarily add to the respectability of a person. Each of these preceding factors is higher than the one immediately following it in the order of enumeration. But knowledge is the highest of them all, in as much as it is the source of health and virtues. One should give way to a wheelman, to an old man, to a bride, to a *Snâtaka*, to a king, and to one of tender years who should be protected.

CHAPTER VII.

In times of distress a Bráhmaṇa may learn an art or a science from a non-Bráhmaṇa teacher, and he should serve and follow his preceptor until the close of his study. Among the Brahmanic offices of celebrating religious sacrifices, teaching, and receiving gifts, each preceding function is more meritorious than the one immediately following it in the order of enumeration. Failing to secure any of these offices, a Bráhmaṇa is authorized to live by the profession of a Kshatriya (military profession), in failure whereof he is at liberty to adopt the profession of a Vais'ya (trade, agriculture, and cattle rearing). A Bráhmaṇa, even if he lives by trade etc., as a Vais'ya, shall refrain from selling perfumes, sweet vegetable saps, articles of confectionary, sesame, hemp-twists, silk cloths, skins, dyed or bleached cloths,

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milk or its modifications, edible roots, fruit, flowers, medicines, honey, hay, flesh, water, or any unwholesome article of fare for money. Animals such as goats, cows, etc., should not be sold to a butcher, or to one who may be reasonably apprehended to kill them. Men, girls, arms and weapons, land, paddy, barley, she-goats, and lamb, etc., should never be sold. According to certain authorities bullocks, kine, castrated bulls, are not marketable commodities. One kind of vegetable sap may be sold in exchange of another kind. Similarly, animals should be exchanged for one another, and salt, confection and sesame must be exchanged for similar substances of equal weight. Cooked articles may be exchanged for raw ones, and if possible a Bráhmaṇa may deal in all kinds of metals. Members of all castes, except S'udras, failing to earn a livelihood by their respective professions, may live by trade. Several authorities hold the latter view. Even while making this interchange of caste-professions, a Bráhmaṇa should refrain from eating any article forbidden to be taken by offspring of inter-marriages among those castes. In cases where life is jeopardised a Bráhmaṇa is authorised to bear arms, and a Kshatriya to live by trade.

CHAPTER VIII.

THERE are two persons in this world whose lives are perpetual vows. The one is the king, the other is a Bráhmaṇa. Of these one having the higher knowledge is the greater. The inner (racial) instincts of the four orders of society are perishable (changeable). The (racial) lives of men of all the four orders are subject to

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change, aberrations, and hybridisation. Virtue consists in preserving the purity of one's native stock. He alone is called a man of varied (profound) knowledge (*Vahu S'ruta*) who is conversant with the *Védas*, *Védângas* (subdivisions of the *Védas*), history, *Purâṇas*, literature, and laws of human nature, constantly tries to imitate (realise) the teachings of the *Védas* in his life, is consecrated with the forty forms of consecratory rites, is devoted to the performance of (three kinds of) acts, humble to persons suffering from the six kinds of distempers, and has conquered the six senses. Such a person, even if he has committed any delinquincy, should not be punished, condemned, or banished by his king from his native country. The forty consecratory rites are *Garbhâdhânam, Pumsavanam, Simmantonnyanam, Jâtakarma, Nâmakaraṇam, Annaprâs'anam, Chudâkaraṇam, Brahmacharyam* with a view to study the four *Védas*, ceremonial ablutions, marriage, celebration of religious sacrifices in honor of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of *S'ráddha* ceremonies under the auspicies of the full moon in the months of *S'rávaṇa, Agraháyana, Chaitra*, and *As'vina*, as well as of those known as *Ashtakas*, rite of depositing fuels on the sacred fire, *Agnihotram*, *Darsá Purnamási* (a religious sacrifice celebrated on days of the full and new moon, each month), *Châturmâsyam* (a religious vow observed for four months from the month of *S'râvana* to that of *Agrahâyana* and closed with the celebration of a religious sacrifice), *Nirudha Pas'ubandha*, (a kind of Vedic sacrifice), and of *Sautramnee*, *Agnishtoma*, *Uktha*, *Shodasi*, *Vâjapeya*, *Atirâtram* and *Aptoryama* (these seven forms of *Soma Yajna*). The eight forms of

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spiritual virtues are kindness towards all creatures, forbearance, non-hostility, cleanness (of spirit), annihilation of the desire of hurting any body, doing good to all, absence of niggardliness, and apathy. Persons not consecrated with the above-said forty consecratory rites, or not possessing these eight spiritual virtues, can never attain to the region of Brahma, or hold communion with him; on the contrary, those, consecrated with most of these forty consecratory rites and possessing a major portion of these spiritual virtues, are enabled to hold communion with Brahma, and to live in the same region with that Supreme Being.

CHAPTER IX.

HAVING completed his study of the *Védas*, a Bráhmaṇa should duly perform a ceremonial ablution, and marry. After that, he should discharge the duties of a householder, according to the injunctions of the *S'ástras*, and undertake the observance of the following rules of conduct (*Vratas*).

He should duly bathe, each day, (according to scriptural ordinances), and nourish a clean soul in a clean body. He should use excellent perfumes, and take an ablution (in a river if possible), each day. He should forego wearing an old or dirty, or an unclean and dyed cloth, or one previously worn by another, if his means admits of such a conduct. He should not put any shoes or rosary, incapable of being re-purified, and must not grow a beard except under circumstances enjoined in the scriptures. He should not simultaneously catch hold of a water-pot and a fire (lighted

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substance) with his both hands, nor drink water with the united palms of his hands. Standing he should not rinse his mouth with water previously collected for the purpose. He should not perform a rite of *A'chamanam* with water anywise defiled by the touch of a S'udra or of any impure substance, nor with that poured out by catching hold of the water-vessel with one hand. He should not urinate or evacuate the contents of his bowels, or caste any other impure organic matter looking towards the sun, or facing the wind, or looking at a cow, Bráhmana, or a divine image. He should not stretch his legs towards the image of any deity, nor draw out his feces or urine with a stone. He should avoid sitting on husks, ashes, hairs, and bits of broken bones. He should not hold any conversation with a Mlechchha, or with a pariah, and must not forget to mentally recite the names of saintly persons, or to talk to a Bráhmaṇa immediately after, in the event of being forced to enter into such a conversation.

A person having no kine of his own should be addressed as *Dhenubhavya* (fortunate with cows), and an ungentle person (*Abhadra*) should be accosted as " Gentleman." Skeletal bones (*Kapálas*) should be called Bhagálas (skulls), and a ráinbow (*Indradhanu*) should be called a *Mani Dhanu* (*lit*: a Gem-bow). Seeing a calf stealthily sucking the milk of its mother, one should not report the fact to her owner, nor a man should make the least delay in washing his person after a coitus, or read the *Védas* while sitting or lying down in that defiled bed.

Having left his bed and studied before the break of dawn, a person should not lie down again, nor a man should sextually know a woman in her menses, nor one

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unbedecked with ornaments, one should not even embrace a girl who has not attained her puberty, nor a woman in her menses. A fire should not be kindled by blowing with the mouth, nor one should use obscene words, nor stir abroad garlanded, or smeared with sandal paste. One should not cast even a look at a wicked person, nor sit down to a meal in the company of one's wife.

A wife should not be seen even while performing her toilette, nor a house (room) should be entered by a private door (*lit*: filthy passage). One should not cause his feet to be washed by another, nor eat his meal at a place of questionable safety. Swiming across a river, climbing trees or inaccessible heights, and doing things which are ordinarily supposed to imperil life, should be always condemned. One should avoid getting into a risky boat, and do one's utmost to protect one's self. One should not go out covering one's head in the day, nor uncovering it in the night. Easing one's self at an uncovered and unscreened place, or close to one's house, or over ashes or dry cow-dung, or on the road, or in the shade, is always condemnable. At morning or evening, as well as during the day, one should ease one's self by looking towards the north, and towards the south during the night. Sandals, tooth-brushes, and seats, made of Palás'a wood, should never be used.

One should not eat, sit down, lie down, welcome, or bow down (to a superior), with one's shoes on. The morning, noon, and evening should be respectively made fruitful by pursuing matters of piety, wealth, and enjoyment. Piety, wealth and enjoyment are the sources of virtue. The nudity of another man's

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wife should never be observed, nor seats and cushions should be dragged on with the legs. All ludity of the eyes, genitals, hands, and legs, and overloading of the stomach should be foresworn. Biting of nails or weeds, digging into the ground with toes, rubbing and twisting the limbs of the body (are acts) which should never be done. One should not leap over the tether of a bound cow or bullock, nor do any thing that brings disgrace on his family.

One should not attend the celebration of a religious sacrifice without first being elected (as a priest) to that end; but one may so attend as a mere on-looker. Eating by taking morsels of food, kept in the folds of the tugged up hem of one's wearing cloth, is bad. Pressed by one's female slave, one should not take, in the night, the combination of the articles of fare known as *Chaturviryayam*. Morning and evening, a person should eat his meal without anywise condemning the food served out to him. Bathing, or sleeping without clothes, in the night, should be condemned as unwholesome. One should act, as persons of venerable age, who are the knowers of their Selves and perusers of the *Védas* and are likewise devoid of greed, pride and delusion, would advise one to act (on definite occasions.) For the attainment of bliss through *Yoga*, an individual should resort to his lord (*Is'vara*) and not to any other being. A spiritual preceptor, a tutelary deity, and pious men in general are called *Is'varas*. One should rear one's dwelling house in a country where water, *Kus'a* grass and garlands of flowers are obtained, and which is inhabited by a large number of *A'ryas*, and Brâhmaṇas, custodians of the consecrated fire. One should circumambulate spacious and holy divine temples, or

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devoutly walk along its quadrangles. These rules of conduct should be faithfully followed and observed by all till death. It is imperatively obligatory on all to be cleanly in their habits, truthful in spirit and conduct, gentle in their speech and discourse, open and straight forward in their dealings, and faithful to the teachings of the *Védas*. Those, who are charitable, loving in their hearts, amiable in disposition, firm in the discharge of their duties, and have subdued their senses, succour the souls of their parents, together with those of seven generations of their relations both in the ascending and descending lines. *Snátakas*, who are perpetual vowists and constant practisers of austerities, suffer no fall from the region of Brahma.

CHAPTER X.

EVERY twice-born one is entitled to prosecute the study of the *Védas*, to celebrate Vedic sacrifices, and to practise charities. Of these, teaching, celebrations of religious sacrifices, and acceptance of gifts are functions which specifically from the right of a Bráhmaṇa. A duly initiated preceptor, cognates, and friends of a Bráhmaṇa, as well as his relations, older in his years, may teach him the *Védas* in consideration of fees. Bráhmaṇas, failing to earn a living by any of the abovesaid means, may live by taking to agriculture, trade, or money-lending. A king has several special duties of his own in addition to those described as obligatory on people in general. They are (1) Protection of all, (2) Just punishment of the wicked according to the provisions of scriptural laws, (3) supporting Bráhmaṇas who

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are *S'rotriyas*, or do not exert themselves for any worldly gain, or are devoid of all means of earning, or are in a state of pupelage, intending to settle down as householders at the close of their study *(Upakurváṇa)*, (4) constant readiness and exertion for the conquest of foreign territories, (5) adoption of extreme caution during times of distress, (6) and the leading of his soldiers in battle from his war-chariot with a bow and arrow in his hands, without setting his back upon his foes. Destruction of life in war is not culpable, but a king, by killing an antagonist, whose horse or charioteer has been shot dead, or whose arms and weapons have been broken or damaged, or a Bráhmaṇa, or a messenger sitting or lying down maimed at the root of a tree, or a person taken captive in war, or sitting with his hairs dishevelled, commits sin. A Kshatriya, serving under a foreign king, should be allowed to do all things that can be legitimately done by his king. A victor has the sole right to booties obtained in war. Animals of conveyance and (surplus) treasures seized in war should go to the king. A king should distribute treasures (booties) other than these among his subordinates. A subject is bound to pay revenue to his king. Cultivators should pay a tenth, eighth, or a sixth part of their produce to the king as revenue. Several authorities aver that a fiftieth part of the profit on animals and gold should be paid to the king. Generally a twentieth part of the profits of trade, and a six part of that made on fruit, honey, flowers, medicines, or bulbs should go to the coffer of a king, inasmuch as a king ensures the safe possession of all these articles.

The surplus of the revenue, after defraying all the charges of a good and efficient government, should be

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appropriated by a king for his personal expenses. Artisans of different guilds should serve the king with their skilled labour, each month, turn and turn about, all the year round. Free workers or craftsmen, even including potters and boatmen, should thus serve their soverign. They will be entittled to get their food only from the royal store during their term of service. Tradesmen would not pay the king's taxes in the event of their goods being sold in the market at rates lesser than their cost price. On obtaining an unclaimed good, or an article whose owner's name is not known, one should immediately inform the king of the matter; and the king shall cause a proclaimation to be made within his territory, stating the description of the article thus obtained, and asking for proofs of its ownership. It shall be lawful for a king to keep such an article in his custody for a year. Failing to ascertain its real owner within that time, the king shall cause a fourth part of the value of the article to be paid over to the person who had first found it out, making over the balance to the public treasury.

All coparcerners are equally entitled to a property obtained by right of inheritance, or acquired by that of sale, purchase, or gift. Only Bráhmaṇas are entitled to (unclaimed) estates originally acquired by way of a gift; Kshatrayas are solely entitled to (unclaimed) properties acquired by conquest; Vais'yas are solely entitled to unclaimed properties acquired by trade, while S'udras are solely entitled to those acquired by service.

A king shall have no right to an underground treasure found by a Bráhmaṇa; whereas the procedure to be adapted in respect of non-Brahmana finders have been set forth above. According to certain authorities

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a non-Bráhmaṇa is entitled to a sixth part of an underground treasure found and unearthed by him.

In a case of theft, a king shall cause the stolen article to be recovered from the thief and make it over to its rightful owner. A king shall protect the estate of an infant till he attains the age of discretion.

Vais'yas are authorised to ply on a trade or agriculture, and to rear cattle and carry on money lending, in addition to the four duties of prosecuting (Vedic) studies, celebrating religious sacrifices, and making gifts. The fourth order of society is S'udra, and Sudras are all of one caste. Even S'udras should practise forbearance, toleration, and truthfulness, and wash their hands and feet for the purposes of A'chamanam. A S'udra is competent to celebrate the S'raddha ceremonies in honour of his departed manes. A S'udra shall support his own servants, and devote himself to the services of any of the three superior social orders. A S'udra shall take his salary from his master. He shall put on the old and cast off clothes of his master, wear his old shoes, use his old umbrellas, and partake of the unused residue of his meals. Otherwise a S'udra may earn his livelihood by doing any kind of handicraft. The person, whom a S'udra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a S'udra is bound to support his master in his old age, or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other mens' service. "*Namas*" (obeisance) is the only *Mantra* which a S'udra is competent to utter. According to several authorities; a S'udra is competent to do the *Pâkayajna*. Members

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of an inferior social order should respectively serve members of superior social orders. In the absence of any distinctive function or profession, *A'ryas* and *Anâryas* are equal in status (caste).

CHAPTER XI.

A KING is the sovereign lord of all except the *Brâhmaṇas*. He should always do good to his subjects, and speak in a sweet and majestic voice. He should be well versed in the *Védas* and science of reasoning. Pure, self controlled, full of resources and equipped with the willing service of efficient men, he should deal even handed justice to his subjects, and do what preeminently conduces to their good. Members of all the three social orders except Bráhmaṇas should make obeisance to a king, seated on a higher seat (than the rest of his courtiers), and even Bráhmaṇas should show him every mark of deference. A king shall lawfully protect the members of the four social orders in the due discharge of their proper duties, and walking by the path of virtue he shall make others conform to that path, and cause them to perform their respective duties in life. A king is supposed to take a share in the virtues of his subjects. A just, erudite, eloquent, well born, handsome, elderly Brahmana of unimpeachable character, who has practised penitential austerities, should be appointed as the royal priest, and a king should do all (religious) acts according to his advice. The energy of the Kshatriyas (military vigour) backed by the energy of the Bráhmaṇas (knowledge and wisdom) leads to success, and suffers

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no defeat. The words of men, who have the gift of reading and foretelling dreadflul natural phenomena, should be listened to with the greatest readiness. Several authorities aver that the safety and prosperity of a king solely depends upon these people (readers of unnatural phenomena). The royal Ritviks shall undertake the performance of those mystic rites, in the sacred fire chamber, that are calculated to bring peace, health, prosperity and a long life to their soverign, and such like acts of bliss, or to kill or Jeopardise the health of his adversaries.

A king shall adjudicate the contentions of his subjects. Injunctions found in the Vedas, Vedángas, Puráṇas, and customs of a country or family, and racial usages, not incompatible with those injunctions, are the factors which should determine the decision of a royal tribunal in these cases. Customs obtaining among traders, rearers of cattle, money lenders and artisans, should be respectively taken into consideration in adjudicating the contentions of these people. A king should learn all about these usages from the members of those respective guilds, and award what is found due to each in conformity with the principles of equity and good conscience. In cases of doubt, the opinions of erudite Brahmanas, well versed in the *Vedas*, should be consulted, and the judgment should be given according to their decision. By so doing a king shall come by good and bliss in this life. It is manifestly true that the energy of the Kshatriyas backed by that of the Bráhmaṇas forms the main stay of the regions of the celestials, Pitris and men. The creation (primary object) of punishment is for checking the miscreants and wrong-doers. Members

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of the four social orders, true to their respective duties in life, after having enjoyed the unenjoyed residue of the fruit of their works, are reborn as long-lived, intelligent, erudite, virtuous individuals in families of special sanctity. Those, who are false to their duties in life, are destroyed. Punishing the wrong doers, and rewarding the virtuous have been laid down by the wise, hence kings and wise men are never condemnable.

CHAPTER XII.

A KING shall cause that limb of a S'udra to be cut off with which he might have assaulted or offended a Brâhmana. A S'udra, detected in the act of sexually knowing a Brâhmaṇa woman, or guilty of that offence, should be punished by cutting off his genitals. A S'udra who has robbed a Brâhmaṇa, or keeps any article belonging to a Brâhmaṇa concealed after having stolen it, may be punished with death. A king shall cause molten lead or shellac to be poured into the ear-holes of a Sudra who has willfully heard a recitation of the *Vedas*. Similarly, the punishment for his reciting the *Vêdas* is the cleaving of his tongue. A fine of a hundred *Panas* should be realised from a S'udra striving to be equal to a Brâhmaṇa in a bed or seat, or treating a Brâhmaṇa on the road as an equal. Similarly, a fine of equal value should be realised from a Kshatriya who might have badly treated a Brâhmaṇa, whereas the fine should be doubled in cases of actual assault. For the offence of rudely treating a Brâhmaṇa, a Vais'ya should be punished with a fine of two hundred and fifty *Panas*. (On the other hand) for the offence of rudely handling a Kshatriya,

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a Brâhmaṇa should be made to a pay a money penalty of fifty *Panas*, while his punishment for rudely behaving with a Vais'ya would be a fine of half as much amount. No Brâhmaṇa should be punished for roughly handling a S'udra. As a Bráhmaṇa is punished for doing any offensive treatment to a Kshatriya, so a Kshatriya is punished for offensively behaving with a S'udra. The offence of gold theft should be successively regarded as doubly more heinous in respect of Vaisya, Kshatriya and Brâhmaṇa stealers than that committed by a S'udra. Members of all castes should be equally punished for the offence of abusing Brahmanas. A fine of five *Krishnala* is the punishment for taking a small quantity of turmuric, paddy, or potherbs without the knowledge of its rightful owner. A master is liable for the mischief done by an animal owned by him, or the keeper of such an animal shall be held responsible in the event of its being lent to him for keeping. In the event of any mischief being done by a stray cattle on the road or in an unfenced field, the owner of the animal or of the field should be successively held responsible for it. An owner of a cow or a bullock shall be liable to pay a fine of five *Máshâs*, that of a camel six *Máshâs*, and of an ass five *Mâshâs* for any mischief done by any of these animals. An owner of a horse or of a she-buffalo shall be liable to pay a fine of ten *Mâshâs* for any mischief done by it, the penalty to be paid by an owner of a goat or a lamb, under the circumstances, being two *Mâshâs* only. A fine of a hundred *Mâshâs* should be paid by the owner of a stray animal for its destroying the whole crop of a field; money-penalty of the same amount should be paid by a man for his

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ommission in doing the right act, or for his commission of a wrong one. Moreover, all the money, except that found necessary for defraying the expenses of his food and clothing, should be confiscated. Hay for cattle, fuels for fire, flowers from plants and creepers, even though belonging to others, may be collected by one as one's own. Similarly, one may collect fruits from trees growing in an unfenced orchard not one's own.

Interest on money (lent) should not exceed a twentieth part thereof. According to certain authorities, interest may be charged at the rate of five *Mâshâs* per month in the event of the term of the loan being more than a year. Interest on money lent for a long period should double the amount of principal. Interest must not be charged from after a mortgaged property has been redeemed by paying off the principal, or in the event of the person of a mortgagor, intending to redeem the mortgaged property, being seized by the creditor (mortgagee). Compound interest (*Chakra Vriddhi*) on money lent may be allowed under certain circumstances. Personal services by a mortgagor, or enjoyment of the mesne profits of a mortgaged property may be counted as payment of interest. Interests on animals, precious stones, wool, fields, etc , should not be charged at more than five, times the ordinary rate. A person holding an uninterrupted and continuous possession of a property in the face of its owner, other than an infant or an idiot, shall acquire a proprietary right therein. But such a continuous possession of a property owned by a *S'rotriya*, king or an itinerant *Brahmachârin*, or by a person of renowned virtues would not give rise to any title thereto in favour of the possessor. Any thing short of an absolute possession of animals, land,

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and slave girls would not create a right thereto in favour of the person holding possession thereof.

The heirs of a person are bound to pay off his debts. But a son is not bound to discharge a debt incurred by his deceased father in his life-time for standing as a surety for another, or due by him to a wine-shop or a gambling saloon, or to his king as an unpaid tax on a trade. No unblameable person is bound to make good any food stuff, treasure, etc., held in trust by him, in the event of their being accidentally destroyed. But he is bound to make good the loss if they are destroyed through his wilful negligence.

A stealer of gold, weighing about eight *Ratis*, shall surrender himself to the king with a club in his hand, confessing his guilt in dishevelled hairs. He shall be exonerated of his crime, if he dies or not, after having been assaulted by the king with that club. A king commits sin by not striking the culprits hard in these cases. All forms of Bráhmaṇas are above corporeal punishment. A Bráhmaṇa, found guilty of an offence, should be deprived of his privileges, and his king shall cause his guilt to be proclaimed in the country, and banish him therefrom by branding his body with sticks of hot iron. A king, by punishing a Bráhmaṇa in any other form, shall be liable to atone for his sin.

An abettor of theft, as well as the person who receives any stolen article with a guilty knowledge, should be regarded as equally punishable as a thief. Punishments should be inflicted in consideration of the heinousness of a crime and of the bodily strength of a criminal, or otherwise according to the dictates of persons, well-versed in the *Védas*.

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CHAPTER XIII.

In cases of litigation, a king shall ascertain what is true and what is false from the witnesses. Even honest S'udras, devoid of all feelings of envy and partiality, and whom the king may safely trust, may be cited as witnesses. A greater preference should be attached to the statement of a Brâhmaṇa than that of a non-Bráhmaṇa (witness). Witnesses, not formally adduced to give testimony, are not bound to appear at the court, but such witnesses, (accidentally) present in the court, if interrogated by the king, must speak truth, in asmuch as truth-speaking leads to heaven, and a lie is the key to hell-door. Even non-subpœned witnesses may give testimony in cases where (summoned) witnesses have fallen ill. An intoxicated person may cite witnesses to speak in his behalf. The king, the members of a tribunal, and even witnesses present therein acquire demerit through any violation of moral laws (in the course of a legal proceeding). Non-Bráhmaṇa witnesses shall give testimony either on oath or on solemn affirmation. Their evidences should be taken in the assembly of the king and the Bráhmaṇas, or before an imaged deity. Ten generations of a witness, giving false evidence on account of (for the acquisition of) a small animal, go to hell. False testimony, given on account of a cow, horse, or a man, leads ten, thousand, ten thousand and a hundred thousand generations of the speaker to hell. By speaking falsehood for the ownership of a land one commits the same sin as is committed by killing all the animals.

Falsehood spoken for (safe-guarding) the right of water produces a sin which is similar to that spoken of for the sake of a proprietary right in land. Falsehood, spoken

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in connection with an act of sexual intercourse, equally soils the soul of the speaker as the two above. Falsehood, spoken on account of honey and melted butter, is equally venal as that spoken on account of a domestic animal. Falsehood, spoken for the sake of a cloth, paddy, or the *Védas*, is equally defiling as that spoken for the sake of a cow. Falsehood, spoken for the sake of a carriage or conveyance, is equally culpable as that spoken for the sake of a horse. A king shall punish a perjuring witness either with a fine or corporeal punishment. A falsehood, spoken for saving the life of a good man (falsely accused of an offence), constitutes no sin; but such a lie for the sake of saving the life of a wicked person should never be told. A king or his judges shall adjudicate legal proceedings. In proceedings concerning wives, kine, disputes of pregnancy, recognisances should be taken for a year, and the trial should go on after that time. Matters, of which a delayed adjudication may result in loss or damage, should be peremptorily adjudicated. Truth spoken before the president of a royal tribunal (*Pra'dviveka)* forms the highest virtue.

CHAPIER XIV.

THE period of death-uncleaness in respect of the initiated, *Ritviks* and *Brahmachârins*, lasts for ten nights, that in respect of the cognates of a deceased relation is for eleven nights. Kshatriyas remain unclean for twelve nights, Vais'yas remain unclean for fifteen days, and S'udras remain unclean for a month under the circumstance. A death-uncleanness occurring within the

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term of a previous and existing one terminates with the latter. A new death-uncleanness, occurring in the small hours of the night on which a previous one would abate, lasts for another two days, while occurring on the morning of that date it lasts for three days more. The period of uncleanness incidental to the death of a person killed by a cow or a Brâhmaṇa lasts for three nights only. No death uncleanness should be observed in connection with the death of a suicide, dead by poison, hanging or drowning, or of a person dead from observing a religious fast *(Prâypaveshanam)*, or of one killed by fire or an arrow, or in a battle, or in appeasement of a royal wrath.

The tie of *Sapiṇdaship* terminates either in the fifth or seventh degree of consanguinity, and rules laid down in connection with death uncleanness shall hold good of birth uncleanness as well. The period of uncleanness incidental to the occurrence of a miscarriage of pregnancy in one's family lasts for as many number of days as that of the month at which the miscarriage has taken place, the observance of which is binding only on the parents. A death or birth uncleanness, heard of after the tenth day of its occurrence, should be observed (by the hearer) for another three days. *As'apinda* relations of a dead person remain unclean for two days after his death, while a disciple, on the death of his preceptor, remains unclean for a day and night. Similarly, the period of uncleanness to be observed in connection with the death of a S'rotriya is one day only. Such an uncleanness incidental to touching or carrying a dead body is one day. S'udras and Vais'yas remain unclean for ten days by voluntarily partaking of the boiled rice of a person labouring

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under a death or birth uncleanness; while Bráhmaṇas and Kshatriyas, in distress, who have partaken of the cooked rice of one defiled by a birth, or death, uncleanness, should likewise remain unclean for ten days. A man remains unclean for three days on the death of a spiritual preceptor, or of a wife or son of a spiritual preceptor, or of a *Yajamâna* or of a disciple. A member of a superior caste touching the dead body of a member of an inferior caste, and *vice versa*, should observe a period of uncleanness laid down in respect of the member of the caste of the deceased. Having touched a *Chaṇḍâla*, parturient woman, or a woman in her menses, or a dead body, or a person defiled by the touch of any of these persons, one should regain one's purification by bathing with one's clothes on. Likewise, a man, having followed a corpse to a cremation ground, should recover his personal purity by bathing with all his clothes on. Certain authorities hold that having touched cooked food eaten by a dog (*lit*: unused residue of a dog's meal) one should regain one's purity by acting as above described.

CHAPTER XV.

Now I shall discourse on the mode of celebrating *S'ráddha* ceremonies. Gifts should be made on the day of the new moon for the peace of the soul of one's deceased father; similar gifts may be likewise made on the fifth days of lunar months. *S'râddhas* should be performed on the receipt of articles enjoined to be used in the *S'râddha* ceremonies, and on the advent of

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Brâhmaṇas, fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *S'râddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *S'rotriya* Bráhmaṇas of unimpeachable character, and full of health, vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *S'râddha* ceremony. Certain authorities aver that young Bráhmaṇas should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapiṇdas*, disciples, or *Sapiṇdas* on the mother's side, shall be competent to celebrate one's *S'ráddha* ceremony.

In the absence of disciples, one's priest (Ritvik) and spiritual preceptor shall be competent to perform one's *S'ráddha*. An offering, consisting of sesame, *Mâsha* pulse, barley, *Vrihi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Pindas*) for a month. A *S'ráddha* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *S'râddha* performed with the offerings of cow-milk, and sweet porridge (*Pâyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros or *Kâlasâka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs,

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degraded persons, athiests, *Virahâs** *Didhisupatis*† *Agredidhishupatis*‡ and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *S'râddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kuṇdas*,§ sellers of *Soma* Juice, incendiaries, poisoners, *Avakirnis*,|| keepers of concubines, persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from bad nails, psoriasis, purrigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *S'râddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *S'râddha* ceremony. Several authorities aver that one's cognates

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* Virahas. Persons who have neglected their domestic fires.

† Didhishupatis. Persons who have carnal intercourse with their brothers' widows without any religious injunctions.—*Tr.*

‡ Husbands of married women whose elder sisters are still unmarried.

जेष्ठायां यद्यनूढ़ायां कन्यायामुह्यतेऽनुजा ।
सा चाग्रेदिधिषुर्ज्ञेया पूर्व्वाच दिविषु मता ॥

§ A son born in adultery while the married husband of his mother is living.

|| Religious students who have committed acts of incontinence.—*Tr.*

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and disciples should not be fed in connection with the celebration of one's *S'râddha* ceremony.

A performer of a *S'raddha* ceremony should cause to be fed that day (date of the celebration of the *S'râddha*) Bráhmaṇas, possessed of more than three qualifications. A *S'râddha* ceremony performed by a person, seated on the bed of a S'udra, leads to a residence of his departed manes among excrements, for a month. Hence, one should practise *Brahmacharyayam* on the day of the celebration of a *S'râddha* ceremony. Oblations of boiled-rice looked at by a dog, *Chaṇḍála* or by a degraded person (after a *S'râddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. Bráhmaṇas, who are sanctifiers of rows (Pankipâvanâs), guard against the soiling of such oblations. Persons, well-versed in the *Védas* with six sub-divisions, who are elderly *Snâtakas* as well, and have a thorough knowledge of the *Sáma Véda*, *Trináchiketas*, *Trimadhus, Trisaparṇas*, and of *Mantras* and laws of virtue, and teach the *Védas* to their disciples, are called *Panktipávanás* (sanctifiers of a row of Bráhmaṇas, seated down to a meal). Incompetent Bráhmaṇas should not be engaged for performing *Homas.* According to a certain authority such men should not be engaged in performing *S'ráddhas* only.

CHAPTER XVI.

OBSERVING perfect continence, and with all the hairs of his body shaved, one should read the *Védas* in the months of *S'rávana* and *Bhádhra*, or during the five

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months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Védas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to span the firmament.

One should not study the *Védas* while attending to a call of nature. Several authorities aver that the *Védas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of halöe, nor while seating on ant-hills. One should not study the *Védas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vedas* during the term of a birth or death uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Védas* should not be read near a *S'udra* or a *Chaṇdâla* (Divakirti), not at places exhaling a fetid smell or containing carcasses. On should not study the *Védas* during the term of a birth-uncleanness, nor having had (*lit:* after the rising of) eructations. The *Védas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Védas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Rik* and *Yajur Védas* should not

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be read after having heard the chantings of *S'âman.* Similarly, roars of rain-clouds, heard in the small hours of the night and before the expiry of the third watch, interdicts the study of the *Védas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Védas*. No part or portion of the *Védas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Védas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict the study of the *Védas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Védas* is prohibited. On the day on which the reading of a *Véda*, commenced before, is finished, all further studies should be regarded as interdicted by law. The *Védas* should not be studied on the occasion of a *S'râddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Védas* should not be studied on days of the full moon, in the months of *Kârtika*, *Phâlguna,* and *A'shâda.* For three nights one should refrain from studying the *Védas* on the advent of the three *Ashtakâs.* According to certain authorities, such prohibition exists only in respect of the last *Ashtakâ.* One should not study the *Védas* on the occasion of friendly dinners. Several authorities aver that the study of the *Védas* is prohibited during the first three hours and a half of each night. That portion of a *Véda,* which has once been

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studied, should not be read over again. One should refrain from studying the *Védas* in a town, nor they should be read near the performer of a *S'ráddha* ceremony who has not fed the Bráhmaṇas with boiled rice, nor till one can recollect them.

CHAPTER XVII.

BRAHMANAS should eat in the houses of twice-born ones, true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitri S'ráddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyangus* (a kind of creeper) flowers, *Kus'a* grass and vegetables. Even Brâhmaṇas, who have abjured their own vocations, should receive those gifts from all except the S'udras. Bráhmaṇas may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be S'udras; but they cannot eat boiled-rice belonging to S'udras, not falling under any of the foregoing catigories. Boiled-rice of traders other than actual artisans may be safely partaken of by Bráhmaṇas. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (procurer of abortion), or smelled by a cow, or having an offensive look, or served

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without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (S'akas) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law or punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Uchchishta bhoji*, or by a Brahmaṇa, falling under the category of one supposed to defile a row of Brahmaṇas seated down to a dinner (*Apankteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rice, not formally dedicated to a deity, or in respect of which the rite of *A'chamanam* has not been performed, as well as the one which one can not leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pujá*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or of a she-buffalo should not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that

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of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodá* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoops, as well as that of *Kalavinka* (sparrow), diver, crane (*Chakraváka*), swan, crow, valture, hawk, or domestic cock, or of a bird whose head and legs are red, together with the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Tittibha*, *Mándhátri* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratudas* (birds that dart upon their prey), of *Vishikeras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisnous beast or reptile, and wholesome flesh in general may be eaten.

CHAPTER XVIII.

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these

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matters. Controlled in her speech, mind, and senses, during her menstrual period, she, after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapiṇda* or a cognate relation, standing in the same category even through ties of spiritual clanship (Rishis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a Bráhmaṇa shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of

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the *Védas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by her parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from S'udras for the purpose of celebrating a nuptial or sacrificial ceremony. For other acts as well, money gifts may be received from S'udras, possessing a large number of cattle, from Bráhmaṇas, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support Bráhmaṇas of good conduct who are well-versed in the *Védas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

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CHAPTER XIX.

DUTIES appertaining to (different) castes and orders of society have been desctibed. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Práyaschittam*) is necessary. The Vedic aphorism that "by performing an *Agnishtoma* sacrifice over again, one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrátya*) becomes absolved of his sin by celebrating an *Agnishtoma* sacrifice." "A Bráhmanicide is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agnishtuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform *Homas*, and read the *Upanishads*, the *Vedánta*, the *Samhitás* forming the sub-divisions of the *Védas*, and the *Madhuváta*, *Aghamarshanam*, *Atharvas'iras, Rudra'dhyâyam, Purusha-Suktam, Râjan-Rahin Sâman*, *Rathântaram, Purushagatim*, *Mahânâmnim, Mahâ-Vairájam*, *Mahádivákirtyam*, *Mahishyavamánam, Kushmândam, Pa'vamânim*, *Sâvitrim*, and any of the *Yeshtya Sâma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food

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except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter or *Soma*-Juice, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasturage is purifying in its effect. Observance of perfect continence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what constitute *Tapasyá.* Gifts of gold, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, six months, four months, three months, two months, one month, or twenty-four days, twelve days, six days, three days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportionate to the heinousness of one's sin. The practice of a *Krichchham*, *Ati-krichcham*, *Krichchhâti-krichchham*, or *Chândrâyaṇam* penance should be regarded as a sufficient atonement for all kinds of sin.

CHAPTER XX.

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the following physical deformities, or diseases. A Brahmanicide is reborn as a phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation;

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a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with pthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetour in his mouth at his next birth. A teacher of S'udra students is reborn as a *Chaṇḍâla.* A seller of lead, of brass, or of Chowries is affiicted with the vice of drunkness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next incarnation. A partaker of a *Kundâ's* boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Védas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Chaṇḍâli* or *Pukkasi* woman is afflicted with diabetes at his next birth. A husband, who induces his own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one

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should atone for one's sin.. Atonement preserves one's virtues intact and helps one to be reborn with commendable attributes and physical traits.

CHAPTER XXI.

A MAN should renounce a father who is a regicide, or an insulter of the *Vêdas*, or attends on S'udras as a priest, or procures abortions. Teachers and marriage-relations of a man, who mixes freely with S'udra men and women of *Antyâvasâyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdicting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *A'chamanam* in the manner of *Práchinâvali*, shall cast a look at his face and enter the village by a separate path.

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sâvitri Mantra* for a whole night in a standing posture, while having knowingly

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conversed with him, he should repeat standing the *Sávitri Mantram* for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake, and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the *S'ântam Dau*, *S'ântâ Prithivi*, *etc.*, *Mantram* from the *Yajur Véda*. After that, libations of melted butter should be cast in the sacred fire by reciting the *Pávamánim*, *Taratsamandi* and *Kushmándi Mantras*. As an alternative gold should be gifted to a Bráhmaṇa and a cow to an *A'chârya*. He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.

CHAPTER XXII.

BRAHMINICIDES, drunkards, men who defile the bed of their own *Gurus*, as well as persons who carnally know any female relations on their father's or mother's side, atheists, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights

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and privileges of a Brâhmaṇa, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. Manu has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as a *Mahápâtakin*. A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahápâtakas* in their atrociousness. Of Brâhmaṇas who are not competent to sit in the same row with other good Brâhmaṇas *(Apankteyas)*, beef eaters, denouncers of the *Védas*, *Avakirṇas* and those who have renounced the use of vedic *Mantras* or of the sacred *Gâyatri*, should be regarded as *Upapâtakins* (minor sinners) R*itviks* or teachers, attending as priests at any religious ceremony undertaken by any of these individuals, or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and they should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a Brâhmaṇa in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent Brâhmaṇa, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression

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of a weak person by a strong one, when he can fully succour such a distressed person, becomes doubly sinful. For rudely attacking or insulting a Brâhmaṇa, one is punished with a residence for a hundred years in hell. By thus assaulting a Bráhmaṇa one resides for a thousand years in hell. By drawing blood on his person one resides in hell for as many number of years as the number of dusts with which he dusts his wound.

CHAPTER XXIII.

A BRAHMANICIDE, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Brahmachârin*, carrying a *Khattânga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an A'rya. A Bráhmaṇicide, by duly performing three ablutions, and by practising the *A'sanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *A'chamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of a Bráhmaṇa, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such a Bráhmaṇa; or under the circumstance, he shall give to a Bráhmaṇa that much money for the loss of which he contemplates to put an end to his life. A king, having killed a Bráhmaṇa, should regain his personal purity by performing an *Avabhritha* ablution after the celebration of a horse-sacrifice, or

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he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or a pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A Bráhmaṇa, having killed a Kshatriya, should practise, for six years, the most austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a Vais'ya, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a S'udra, a Bráhmaṇa should practise, for a year, the same austere *Brahmacharyayam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon, crow, she-mouse, or a hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a Vais'ya-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a small gift should be made to a Bráhmaṇa for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palála* weight of lead and *Mâsha* pulse to a Bráhmaṇa. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a Bráhmaṇa. Having killed a serpent, one should make the gift of an iron rod to a Bráhmaṇa. Having killed a *Brahmavandhu* (nominal Brâhmaṇa) woman, one should make the gift of

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an animal to a Bráhmaṇa, whereas no such expiatory gifts should be made after having killed a *Venujivin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacharyayam* for a couple of years for each act of man-killing. Having killed an individual, attached to another man's wife, one should practise *Brahmacharyayam* for three years in succession. Having picked up an article belonging to a *S'rotriya*, one should return it to its owner, or renounce its possession. Having uttered a thousand words in combination with an interdicted *Mantra*, one should perform an *Agnyutsâde or Nirâkriti* penance, which is the atonement for all *Upapâtakas* (minor sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kushmânda Mantram*, and perform a *Homa* with libations of melted butter.

CHAPTER XXIV.

HOT wine should be poured into the mouth of a Bráhmaṇa, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, a Bráhmaṇa should practise a *Tapta-krichchham* penance by living for three days on each of the following substances, *viz.,* milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the

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smell of wine coming out of the mouth of a drunkard, one should live on melted butter (for a day) and practise *Prânâyâma.* The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be made to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having carnally known one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakirni.* A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakirni* (vow-breaker) should worship the deity *Niriti* at a crossing of two roads by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnindhan*, and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned

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for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gâyatri mantra*, all night long. Having seen any impure thing, one should look at the sun and practise a *Prâṇâyama*. Having eaten any inpure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are siezed by any five-nailed animal.

After vomitting, one should drink clarified butter. Having used any angry word, or behaved falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the *Vâruṇi*, *Pâvamâni Mantram*. Certain authorities aver that, a lie is no lie if spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, in asmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Krichcha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyâvasâya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Krichchha Vratam*, for three days.

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CHAPTER XXV.

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felt a desire for accepting such a gift, one should recite, standing in water, the four *Riks* beginning as *Tarat Samandi*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, Brâhmaṇicides, gold-stealers and defilers of their preceptors' beds should perform a *Mahá Vyáhriti Homa* by reciting the *Mantra*, " extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kushmánda Mantram*, or practise the aforesaid expiatory penance, or practise *Práṇáyáma*, and thereafter bathe and recite the *Aghamarshanam Suktam*. The last named measure is equally purifying as an *Avabhritha* ablution made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gáyatri* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarshanam Suktam*, which tends to extinguish all sin.

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CHAPTER XXVI.

THEN they discoursed on the places where the different portions of the vow of an *Avakirni* merge in after the vow is broken. The vital energy of an *Avakirni* merges itself in the Maruts, his strength enters the self of Indra, his Bráhmaṇic energy resorts to Vrihaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—" Out of lust I have broken this vow, out of lust I have carnally known a woman while practising *Brahmacharyayam*, (*lit.* become an *Avakirni*) I offer these libations unto *Káma-Kâma*, I was overwhelmed, by lust, my reason was overclouded. I offer these libations of melted butter unto *Kâma-Kâma*. Passion got the upper-hand of my soul, I was overwhelmed, I offer these libations of melted butter unto *Káma-Káma*. He should lay down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sacrificial platform (*lit.* places) and stand by it. Then he should thrice recite the *Rik*, running as *Sanmásinchatu*. Then having recited the *Rik*, (commencing as) *Traya Imé Lokâ* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a Bráhmaṇa. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a S'udra woman, or having eaten any interdicted food, one should take

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an ablution by reciting the *Vâruṇi Mantra* or any other sacred *Mantra* of the *Védas*. Having sinned with tongue or mind, one should, after reading the five *Maha Vyâhritis* in the morning, read the *Sarva Svâpo Va'cha*, etc., and the *Rik* running as *Ratris'cha Ma' Varuṇas'cha*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devâkritâsya*, etc., *Mantra*; whereby one would be absolved of all sin.

CHAPTER XXVII.

NOW I shall dicourse on the mode of practising the *Krichchha* (most austere) penances. Take a *Havishya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself with little, speak nothing but perfect truth, abjure the company of the uncivilised (*Ana'ryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *A'pohishtâ Mantra* and thereafter perform the *Tarpaṇam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pinâka-hasta*), etc. These *Mantras* should be likewise used in conection with rites of *Homa* and *Suryopasthânam* (invocation of the sun). Then after the expiry of twelve days,

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penitent shall cause the sacrificial porridge (*Charu*) to be cooked, and perform a *Homa* by offering oblations of that *Charu* to several deities. The *Mantras* to be recited at the time of offering these oblations are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Vishvadevas, obeisance to Bráhmaṇ, obeisance to Prajâpati, obeisance to Agni, and obeisance to Svishtikrit. After that, he should perform the rite of *Brahma-tarpanam*. By this we have described the process of practising the severest form of expiatory penances and austerities.

The second form of practising a *Krichchha Vratam*, consists in one's living on articles, obtained without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahâpâtakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Védas*. He, who is cognisant of this fact, becomes favoured of the gods.

CHAPTER XXVIII.

NOW I shall describe the process of practising *Chándráyaṇam*. Rules to be observed in practising this penance have been already set forth. In the *Krichchha* form of *Chándráyaṇam*, a penitent should have his head cleanly shaved, and observe a fast on the day of

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the full moon. The rites of *Tarpaṇam, A'jya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra*, running as *Apyâyasva Sante*, etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevâdevahelanam*, etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kritârtha*, etc., *Mantra*. The morsels of food should be consecrated by reciting the Om, *Bhur*, *bhuvah*, *Svastapah Satyam Yas'ah S'rirupam Giraujastejah Purusha Dharma S'ivah S'iva*. Then *Namas Sváhá* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Charu* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following it in the order of enumeration. Such fifteen morsels of food should be taken on the day of the full moon, and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Chándráyaṇam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors

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and descendants, and consecrates the row (*Pankti*) of Bráhmaṇas in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

CHAPTER XXIX.

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sons, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a sheep, cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother immediately

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his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikâ*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikâship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra*, *Pinda*, or spiritual clanship (*Rishi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Stridhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an heir

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to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commensality and belonging to a joint-family, one happening to be a practising physician, while others are not physicians (*Avaidyas*), the physician brother shall be the owner of all the properties earned by him.

Aurasa (1), *Kshetraja* (2), *Datta* (3), *Kritrima* (4) *Gudotpanna* (5) and *Apaviddha* (6) all these (six) kinds of sons are competent to inherit their paternal properties. *Kânina* (7), *Sahoda* (8), *Paunarbhava* (9), *Putrikâ-putra* (10), *Svayamdatta* (11), and *Krita* (12) sons inherit only the *Gotra* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a Bráhmaṇa father by a Kshatriya mother shall take equal shares with a son begotten by his father on a Bráhmaṇa wife, but a son of a Kshatriya mother, under the circumstances, not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of Vais'ya and Kshatriya wives of a Bráhmaṇa testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of Bráhmaṇa and Kshatriya wives of a Bráhmaṇa. A son, begotten by a Kshatriya on a S'udra wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his death-bed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇâ*) shall be debarred from inheriting his paternal estates on his happening

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to lead an improper life. *S'rotriyas* should be regarded as heirs to estates left by childless Bráhmaṇas, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a S'udra mother. Water, articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four of them must be Bráhmaṇas well-versed in the *Védas*, one member of good conduct from each of the following orders *viz.*, *Brahmachárins*, house-holders and *Vánaprasthas* (forest dwelling hermits,) and three several Jurists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is called a *Parishad*. In the absence of a *Parishad*, all matters of dispute should be adjudicated according to the dicisions of good *S'rotriyas*, well versed in the *Vedas*, inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

THE END.

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गौतमसंहिता।

प्रथमोऽध्यायः।

वेदो धर्म्ममूलं तद्विदाञ्च स्मृतिशीले, दृष्टो धर्म्मव्यतिक्रमः साहसञ्च महतां, न तु दृष्टोऽर्थो वरदौर्व्वल्यात्, तुल्यबलविरोधे विकल्पः। उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काम्यं, गर्भादिः सङ्ख्या वर्षाणां, तद्द्वितीयं जन्म। तद्यस्मात् स आचार्य्यो वेदानुवचनाच्च। एकादश-द्वादशयोः क्षत्रिय-वैश्ययोः। आषोड़शाद्ब्राह्मणस्यापतिता सावित्री, द्वाविंशते राजन्यस्य, द्व्यधिकाया वैश्यस्य। मौञ्जीज्यामौर्व्वीसौत्री मेखलाः, क्रमेण कृष्णरुरुवस्ताजिनानि वासांसि, शाणक्षौम-चीरकुतपाः, सर्व्वेषां कार्पासञ्चाविकृतम्। काषायमप्येके। वार्क्षं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः। वैल्वपालशौ ब्राह्मणस्य दण्डावश्वत्थपैलवौ शेषे, यज्ञिया वा सर्व्वेषामपीरिता यूपचक्राः सवल्कला (सशल्कला) मूर्द्धललाटनासाग्रप्रमाणाः। मुण्डजटिलशिखाजटाश्च। द्रव्यहस्त उच्छिष्टोऽनिधायाचामेद्-द्रव्यशुद्धिः, परिमार्ज्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिक-दारवतान्तवानां, तैजसवदुपलमणिशंखशुक्तीनां, दारुवदास्थि-भूम्यारावपनञ्च, भूमिश्चैलवद्रज्जुविदलचर्म्मणामुत्सर्गो वात्यन्तो-पहतानाम्। प्राङ्मुख उदङ्मुखो वा शौचमारभेत्। शुचौ देशे आसीनो दक्षिणं बाहुं जान्वन्तरा कृत्वा यज्ञोपवीत्या मणिबन्धनात् पाणी प्रक्षाल्य वाग्यतः हृदयस्पृशस्त्रिश्चतुर्व्वाप

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आचामेद्भिः प्रमृज्यात् पादौ, चाभ्युक्षेत् खानि, चोपस्पृशे-च्छीर्षण्यानि मूर्द्धनि च दद्यात्। सुप्त्वा भुक्त्वा क्षुत्त्वा च पुनः। दन्तश्लिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात्। प्राक् च्युतेरित्येके। च्युतेष्वास्रावविद्विद्यान्निगिरन्नेव तच्छुचिः। न मुख्या विप्रुष उच्छिष्टं कुर्वन्ति ताश्चेदङ्गे निपतन्ति। लेपगन्धापकर्षणे शौच-ममेध्यस्य। तदद्भिः पूर्वं मृदा च मूत्रपुरीषरेतोविस्रंसनाभ्य-वहारसंयोगेषु च यत्र चाम्नायो विदध्यात्। पाणिना सव्यमुप-संगृह्याङ्गुष्ठमधीहि भो इत्यामन्त्रयेत गुरुः। तत्र चक्षुर्मनः-प्राणोपस्पर्शनं दर्भैः; प्राणायामास्त्रयः पञ्चदशमात्राः। प्राक्कूले-ष्वासनञ्च ॐपूर्वा व्याहृतयः पञ्चसप्तान्ताः। गुरोः पादोपसंग्रहणं प्रातर्ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत्। प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा सावित्रीश्चानुवचनमादितो ब्रह्मण आदाने ॐकारस्याऽन्यत्रापि। अन्तरागमने पुनरुपसदनं श्वनकुलसर्पमण्डूकमार्ज्जाराणां त्र्यहमुपवासो विप्रवासश्च; प्राणायाम् घृतप्राशनञ्चेतरेषाम्। श्मशानाध्ययने चैवं चैवम्।

इति गौतमीये धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

प्रागुपनयनात् कामचारवादभक्षोऽहुतोऽब्रह्मचारी यथोप-पादमूत्रपुरीषो भवति; नास्याचमनकल्पो विद्यतेऽन्यत्रापो-मार्ज्जनप्रधावनावोक्षणेभ्यो। न तदुपस्पर्शनाशौचं न त्वेवैनमग्नि-हवनबलिहरणयोर्नियुञ्ज्यान्न ब्रह्माभिव्याहारयेदन्यत्र स्वधानि-नयनात्। उपनयनादिर्नियमः। उक्तं ब्रह्मचर्य्यमग्नीन्धन-

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भैचचरणे सत्यवचनमपामुपस्पर्शनम्। एके गोदानादि। बहिः सन्ध्यार्थस्तिष्ठेत् पूर्व्वामासीतोत्तरां सज्योतिष्या ज्योतिषो दर्शनाद्वाग्यतः। नादित्यमीचेत, वर्ज्जयेन्मधुमांसगन्धमाल्यदिवास्वप्नाञ्जनाभ्यञ्जनयानोपानच्छत्रकामक्रोधलोभमोहवाद्यवादनस्नानदन्तधावनहर्षनृत्यगीतपरिवादभयानि गुरुदर्शने कर्णप्रावृतावसक्थिकायाश्रयणपादप्रसारणानि निष्ठीवितहसितविजृम्भितास्फाटनानि स्त्रीप्रेक्षणालम्भने मैथुनशङ्कायां द्यूतं हीनवर्णसेवामदत्तादानं हिंसाम् आचार्य्यतत्पुत्रस्त्रीदीक्षितनामानि शुक्तां वाच मद्यं नित्यं ब्राह्मणः। अधःशय्याशायी पूर्व्वोत्थायी जघन्यसंवेशी वाग्बाहूदरसंयतः। नामगोत्रे गुरोः समानतो निर्द्दिशेत्। अर्च्चिते श्रेयसि चैवम्। शय्यासनस्थानानि विहाय प्रतिश्रवणमभिक्रमणं वचनाद्दृष्टेनाधःस्थानासनस्तिर्य्यग्वा तत्सेवायाम्। गुरुदर्शने चोत्तिष्ठेत, गच्छन्तमनुव्रजेत्, कर्म्म विज्ञाप्याख्यायाहूताध्यायी युक्तः प्रियहितयोस्तद्भार्य्यापुत्रेषु चैवम्। नोच्छिष्टाशनस्नपनप्रसाधनपादप्रक्षालनोन्मर्द्दनोपसंग्रहणानि। विप्रोष्योपसंग्रहणं गुरुभार्य्याणां तत्पुत्रस्य च। नैके युवतीनाम्। व्यवहारप्राप्तेन सार्व्ववर्णिकं भैक्षचरणमभिशस्तपतितवर्ज्जम्। आदिमध्यान्तेषु भवच्छब्दः प्रयोज्यो वर्णानुपूर्व्वेण। आचार्य्यज्ञातिगुरुस्वेष्वलाभेऽन्यत्र। तेषां पूर्व्वं परिहरन् निवेद्य गुरवेऽनुज्ञातो भुञ्जीत। असन्निधौ तद्भार्य्यापुत्रसब्रह्मचारिसद्भ्यः। वाग्यतस्तृप्यन्नलोलुप्यमानः सन्निधायोदकं स्पृशेत्। शिष्यशिष्टिरवधेनाशक्तौ रज्जुवेणुविदलाभ्यां तनुभ्यामन्येन घ्नन् राज्ञा शास्यः। द्वादशवर्षाण्येकवेदे ब्रह्मचर्य्यं चरेत् प्रतिद्वादशवर्षेषु ग्रहणान्तं वा। विद्यान्ते

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गुरूरर्थे निमन्त्र्यः ततः कृतानुज्ञानस्य स्नानम्। आचार्य्यः श्रेष्ठो गुरूणां मातेत्येके मातेत्येके।

इति गौतमीये धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

तस्याश्रमविकल्पमेके ब्रुवते ब्रह्मचारी गृहस्थो भिक्षुर्वैखानस इति तेषां गृहस्था योनिरप्रजनत्वादितरेषाम्। तथोक्तं ब्रह्मचारिण आचार्य्याधीनत्वमान्तं गुरोः कर्म्मशेषेण जपेत्। गुर्व्वभावे तदपत्यवृत्तिस्तदवृद्धे सब्रह्मचारिण्यग्नौ वा। एवंवृत्तो ब्रह्मलोकमवाप्नोति जितेन्द्रियः। उत्तरेषाञ्चैतदविरोधी। अनिचयो भिक्षुरूर्द्ध्वरेता ध्रुवशीलो वर्षासु भिक्षार्थी ग्राममियात्। जघन्यमनिवृत्तं चरेत्। निवृत्ताशोर्व्वाक्चक्षुःकर्म्मसंयतः। कौपीनाच्छादनार्थं वासो बिभृयात्। प्रहीणमेके निर्णेजनाविप्रयुक्तम्। ओषधिवनस्पतीनामङ्गमुपाददीत। न द्वितीयामुपहर्त्तुं रात्रिं ग्रामे वसेत्। मुण्डः शिखी वा वर्ज्जयेज्जीववधम्। समो भूतेषु हिंसानुग्रहयोरनारम्भी। वैखानसो वने मूलफलाशी तपःशीलः श्रावणकेनाग्निमाधायाग्राम्यभोजी देवपितृमनुष्यभूतर्षिपूजकः सर्व्वातिथिः प्रतिसिद्धवर्ज्जं भैक्षमप्युपयुञ्जीत, न फालकृष्टमधितिष्ठेद्, ग्रामञ्च न प्रविशेज्जटिलचीराजिनवासा नातिशयं भुञ्जीत। एकाश्रमं त्वाचार्य्याः प्रत्यक्षविधानाद्गार्हस्थस्य गार्हस्थस्य।

इति गौतमीये धर्म्मशास्त्रे तृतीयोऽध्यायः॥ ३॥

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चतुर्थोऽध्यायः।

गृहस्थः सदृशीं भार्य्यां विन्देतानन्यपूर्वां यवीयसीम। असमानप्रवरैर्विवाह ऊर्द्ध्वं सप्तमात् पितृबन्धुभ्य बीजिनश्च मातृबन्धुभ्यः पञ्चमात्। ब्राह्मो विद्याचारित्रबन्धुशीलसम्पन्नाय दद्यादाच्छाद्यालङ्कृताम् [१]। संयोगमन्त्रः प्रजापत्ये सहधर्म्मं चरतामिति [२]। आर्षे गोमिथुनं कन्यावते दद्यात [३]। अन्तर्वेद्यृत्विजे दानं दैवः [४]। अलङ्कृत्येच्छन्त्या स्वयं संयोगो गान्धर्वः [५]। वित्तेनानतिस्त्रीमतामासुरः [६]। प्रसह्यादाना-द्राक्षसः [७]। असंविज्ञानोपसङ्गमनां पैशाचः [८]। चत्वारो धर्म्म्याः प्रथमाः षड़ित्येके। अनुलोमानन्तरैकान्तरद्व्यन्तरासु जाताः सवर्णाम्बष्ठोग्रनिषाददौषन्तपारशवाः। प्रतिलोमासु सूतमागधायोगवक्षत्तृवैदेहकचाण्डालाः। ब्राह्मण्यजीजनत् पुत्रान् वर्णेभ्य आनुपूर्व्याद् ब्राह्मणसूतमागधचण्डालान् तेभ्य एव क्षत्रिया मूर्द्धावसिक्तक्षत्रियधीवरपुक्कशान्, तेभ्य एव वैश्या भृज्यकण्ठकमाहिष्यवैश्यवैदेहान तेभ्य एव पारशवयवनकरण-शूद्रान् शूद्रेत्यके। वर्णान्तरगमनमुत्कर्षाभ्यां सप्तमेन पञ्चमेन चाचार्य्याः। सृष्टान्तरजातानाञ्च प्रतिलोमस्तु धर्म्महीनाः शूद्रायाञ्च असमानायाञ्च शूद्रात् प्रतितवृत्तिरन्त्यः पापिष्ठः। पुनन्ति साधवः पुत्रास्त्रिपौरुषानार्षाद्दश, दैवाद्दशैव, प्राजा-पत्याद्दश, पूर्वान दश वरानात्मानञ्च ब्राह्मीपुत्राः बाह्मीपुत्राः।

इति गौतमीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

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ऋतावुपेयात् सर्वत्र वा प्रतिषिद्धवर्ज्जम्। देवपितृमनुष्य-भूतर्षिपूजको नित्यस्वाध्यायः। पितृभ्यश्चोदकदानं यथोत्साह-मन्यद्भार्य्यादिरग्निर्दायादिर्वा। तस्मिन् गृह्याणि देवपितृ-मनुष्ययज्ञाः स्वाध्यायश्च। वलिकर्म्माग्नावग्निर्धन्वन्तरिर्विश्वेदेवाः प्रजापतिः स्विष्टकृदितिहोमः। दिग्देवताभ्यश्च यथास्वं द्वारेषु मरुद्भ्यो गृहदेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अद्भ्य उदकुम्भे आकाशायेत्यन्तरिक्षे नक्तञ्चरेभ्यश्च सायम्। स्वस्तिवाच्य भिक्षा-दानप्रश्नपूर्वन्तु ददातिषु चैवं धर्म्मेषु समद्विगुणसाहस्रानन्त्यानि फलान्यब्राह्मणब्राह्मणश्रोत्रियवेदपारगेभ्यः। गुर्वर्थनिवेशौषधार्थ-वृत्तिक्षीणयक्ष्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु द्रव्यसंविभागो बहिर्वेदि भिक्षमाणेषु कृतान्नमितरेषु। प्रतिश्रुत्याप्यधर्म्म-संयुक्ताय न दद्यात्। क्रुद्धहृष्टभीतार्त्तलुब्धबालस्थविरमूढ़-मत्तोन्मत्तवाक्यान्यनृतान्यपातकानि। भोजयेत् पूर्वमतिथि-कुमारव्याधितगर्भिणीसुवासिनीस्थविरान् जघन्यांश्च॥ आचार्य्य-पितृसखीनान्तु निवेद्य वचनक्रिया ऋत्विगाचार्य्यश्वशुरपितृव्य-मातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञ-विवाहयोरर्वाक् राज्ञश्च श्रोत्रियस्य। अश्रोत्रियस्यासनोदके श्रोत्रियस्य तु पाद्यमार्घ्यमन्नविशेषांश्च प्रकारयेन्नित्यं वा संस्कार-विशिष्टं मध्यतोऽन्नदानमवैद्यसाधुवृत्ते विपरीते तु तृणोदक-भूमिः स्वागतमन्ततः पूज्यानत्याशश्च शय्यासनावसथानुव्रज्या-पासनानि सदृक्श्रेयसोः समान्यल्पशोऽपि हीने असमानग्रामी-ऽतिथिरेकरात्रिकोऽधिवृक्षसूर्य्योपस्थायी कुशलानामयारोग्या-

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णामनुप्रश्नोत्थं शूद्रस्याब्राह्मणस्यानतिथिरब्राह्मणो यज्ञे संवृत-श्चेत् भोजनन्तु क्षत्रियस्योर्द्ध ब्राह्मणेभ्योऽन्यान् भृत्यैः सहानृशं-सार्थमानृशंसार्थम्।

इति गौतमीये धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

पादोपसंग्रहणं गुरुसमवायेऽन्वहम्। अभिगम्य तु विप्रोष्य मातृपितृतद्बन्धुनां पूर्व्वजानां विद्यागुरूणां तत्तद्गुरूणाञ्च सन्निपाते परस्य। नाम प्राच्याहमयमित्यभिवादोऽज्ञसमवाये स्त्रीपुंयोगेऽभिवादतोऽनियममेके नाविप्रोष्य स्त्रीणाममातृपितृव्य-भार्य्याभगिनीनां नोपसंग्रहणं भ्रातृभार्य्याणां श्वश्र्वाश्च। ऋत्विक्श्वशुरपितृव्यमातुलानान्तु यवीयसां प्रत्युत्थानमनभि-वाद्यान्तथान्यः पूर्वः पौरोऽशीतिकावरः शूद्रोऽप्यपत्यसमेना-वरोऽपार्य्यः शूद्रेण नाम चास्य वर्ज्जयेद्राज्ञश्चाजपः प्रेष्यो भो भवन्निति वयस्यः समानेऽहनि जातो दशवर्षवृद्धः पौरः पञ्चभिः कलाभरः श्रोत्रियश्चारणस्त्रिभिः राजन्यो वैश्यकर्म्मविद्याहीनो दीक्षितस्य प्राक् क्रयात्। वित्तवन्धुकर्म्मजातिविद्यावयांसि मान्यानि परबलीयांसि श्रुतन्तु सर्व्वेभ्यो गरीयस्तन्मूलत्वाद्धर्म्मस्य श्रुतेश्च। चक्रिदशमीस्थानुग्राह्यवधूस्नातकराजभ्यः पथो दानं राज्ञो तु श्रोत्रियाय श्रोत्रियाय।

इति गौतमीये धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ६॥

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सप्तमोऽध्यायः।

आपत्कल्पो ब्राह्मणस्याब्राह्मणाद्विद्योपयोगोऽनुगमनं शुश्रूषा-समाप्तेर्ब्राह्मणो गुरुर्याजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्वो गुरुस्तदलाभे चत्रवृत्तिस्तदलाभे वैश्यवृत्तिः। तस्यापण्यं गन्ध-रसकृतान्नतिलशाणक्षौमाजिनानि रक्तनिर्णिक्ते वाससी चौरञ्च सविकारं मूलफलपुष्पौषधमधुमांसतृणोदकापथ्यानि पशवश्च हिंसासंयोगे पुरुषवमाकुमारीहतवश्च नित्यं भूमिव्रीहियवा-जाव्यश्व ऋषभधेन्वनडुहश्चके। विनिमयस्तु रसानां रसैः पशूनाञ्च न लवणाकृतान्नयोस्तिलानाञ्च समेनामेन तुपक्वस्य सम्प्रत्यर्थे सर्वथातुवृत्तिरशक्तावशूद्रेण तदप्येके प्राणसंशये तद्वर्ण-सङ्कराऽभक्ष्यनियमस्तु। प्राणसंशये ब्राह्मणोऽपि शस्त्रमाददीत राजन्यो वैश्यकर्म वैश्यकर्म।

इति गौतमीये धर्मशास्त्रे सप्तमोऽध्यायः॥ ७॥

अष्टमोऽध्यायः।

द्वौ लोके धृतव्रतौ राजा ब्राह्मणश्च बहुश्रुतस्तयो। श्चतुर्विधस्य मनुष्यजातस्यान्तः संज्ञानां चलनतपनसर्पणानामायत्तं जीवनं प्रसूतिरक्षणमसङ्करो धर्मः। स एव बहुश्रुतो भवति लोकवेद-वेदाङ्गविद्वाकोवाक्येतिहास-पुराण-कुशलस्तदपेक्षस्तद्वृत्तिश्चत्वा-रिंशता संस्कारैः संस्कृतस्त्रिषु कर्मस्वभिरतः षट्सु वासामयाचारिकेष्वभिविनीतः षड्भिः परिहार्य्यो राज्ञा अवध्यश्चाबध्यश्चा-दण्ड्यश्चाबहिष्कार्य्यश्चापरिवाद्यश्चापरिहार्य्यश्चेति। गर्भाधान-

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यं, सवनसीमन्तोन्नयनजातकर्म्म नामकरणान्नप्राशनचौड़ोपनयनं चत्वारि वेदव्रतानि स्नानं सहधर्म्मचारिणीसंयोगः पञ्चानां यज्ञानामानुष्ठानं देव-पितृ मनुष्य भूत ब्रह्मणामितेषाञ्चाष्टका-पार्वणश्राद्धश्रावण्याग्रहायणीचैत्राश्वयुजीति सप्त पाकयज्ञसंस्था अग्न्याधेयमग्निहोत्रदर्शपौर्णमासावाग्रहणं चातुर्म्मास्यनिरूढ़पशु-बन्धसौत्रामणीति सप्त हविर्यज्ञसंस्था अग्निष्टोमोऽत्यग्निष्टोम उक्थः षोड़शि वाजपेयोऽतिरात्रोऽप्तोर्य्याम इति सप्त साम-संस्था इत्येते चत्वारिंशत् संस्काराः। अथाष्टावात्मगुणाः दया सर्व्वभूतेषु क्षान्तिरनसूया। शौचमनायासो मङ्गलमकार्पण्यमस्-पृहेति यस्यैते न चत्वारिंशत् संस्कारा न वाष्टावात्मगुणा न स ब्राह्मणः सायुज्यं सालोक्यञ्च गच्छति। यस्य तु खलु संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं सालोक्यञ्च गच्छति गच्छति।

इति गौतमीये धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

स विधिपूर्व्वं स्नात्वा भार्य्यामभिगम्य यथोक्तान् गृहस्थ-धर्म्मान् प्रयुञ्जान इमानि व्रतान्यनुकर्षेत्। स्नातको नित्यं शुचिः सुगन्धः स्नानशीलः सति विभवे न जीर्णमलवद्वासाः स्यान्न रक्तमलवदन्यधृतं वा वासो बिभृयान्न स्रगुपानहौ निर्णिक्तम-शक्तौ न रूढ़श्मश्रुरकस्मान्नाग्निमपश्च युगपद्धारयेन्नाञ्जलिना पिबेन्न तिष्ठन्नुद्धृतोदकेनाचामेन्न शूद्राशुच्येकपाण्यावर्ज्जितेन न वाय्वग्निविप्रादित्यापो देवता गाश्च प्रतिपश्यन् वा मूत्रपुरीषा-

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मेध्यान्युदस्येन्नैव[देवताः प्रति पादौ प्रसारयेन्न पर्णलोष्टाश्मभि-र्मूत्रपुरीषापाकर्षणं कुर्य्यान्न भस्मकेशतुषकपालान्याधितिष्ठेन्न म्लेच्छाशुच्यधार्म्मिकैः सह सम्भाषेत सम्भाष्य पुण्यकृतो मनसा ध्यायेद्‌ब्राह्मणेन वा सह सम्भाषेतः। अधेनुं धेनुभव्येति ब्रूयादभद्रं भद्रमिति कपालं भगालमिति]मणिधनुरितीन्द्र-धनुः। गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेन्न मिथुनी-भूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्वाध्यायम-धीयीत नचापररात्रमधीत्य पुनः प्रतिसंविशेन्नाकल्पां नारी-मभिरमयेन्न रजस्वलां न चैनां श्लिष्येन्न कन्यामग्निमुखोपधमन-विगृह्यवाद-बहिर्गन्धमाल्य-धारण पापीयसावलेखनभार्य्यासह-भोजनाञ्जन्त्यवेक्षणकुद्वारप्रवेशनपादधावनासन्दिग्धस्थभोजन-न-दीबाहुतरण वृक्षविषमारोहणावरोहणप्राणव्यवस्थानानि च वर्ज्जयेन्न सन्दिग्धां नावमधिरोहेत्। सर्वत एवात्मानं गोपायेन्न प्रावृत्य शिरोऽहनि पर्य्यटेत् प्रावृत्य तु रात्रौ। मूत्रोच्चारे च न भूमावनन्तर्द्धाय नाराच्चावसथान्न भस्मकरीषकृष्टच्छायापथि-काम्येषु उभे मूत्रपुरीषे दिवा कुर्य्यादुदङ्मुखः सन्ध्ययोश्च रात्रौ तु दक्षिणामुखः पालाशवासनं पादुके दन्तधावनमिति वर्ज्जयेत्। सोपानत्कश्चाशनासनशयनाभिवादननमस्कारान् वर्ज्जयेत्। न पूर्वाह्णमध्यन्दिनापराह्णानफलान् कुर्य्याद्यथाशक्ति धर्म्मार्थ-कामेभ्यस्तेषु च धर्म्मोत्तरः स्यान्न नग्नां परयोषितमीक्षेत न पदा-सनमाकर्षेन्न शिश्नोदरपानिपादवाक्चक्षुश्चापलानि कुर्य्याच्छेदन भेदनविलिखनविमर्द्दनावस्फोटनानि नाकस्मात् कुर्य्यान्नोपरि वत्सतन्त्रीं गच्छेन्न कुलस्कुलः स्यान्न यज्ञमवृतो गच्छेद्दर्शनाय तु कामं न भक्ष्यानुत्सङ्गे भक्षयेन्न रात्रौ प्रेष्याहृतमुद्धृतस्नेह-

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बिलपनपिण्याकमथितप्रभृतीनि चातुर्वर्ण्याणि नाश्नीयात्। सायं प्रातस्त्वन्नमभिपूजितमनिन्दन् भुञ्जीत न कदाचिद्रात्रौ नग्नः स्वपेत् स्नायाद्वा। यच्चात्मवन्तो वृद्धाः सम्यग्विनीता दम्भलाभमोहवियुक्ता वेदविद आचक्षते तत् समाचरेद्योगक्षेमार्थमीश्वरमधिगच्छेन्नान्यमन्यत्र देवगुरुधार्म्मिकेभ्यः प्रभूतैधोदकयवसकुशमाल्योपनिष्क्रमणमार्य्यजनभूयिष्ठमनलसमृद्धं धार्म्मिकाधिष्ठितं निकेतनमावसितुं यतेत। प्रशस्तमङ्गल्यदेवतायतनचतुष्पथादीन् प्रदक्षिणमावर्त्तेत। मनसा वा तत्समग्रमाचारमनुपालयेदापत्कल्पः। सत्यधर्म्मा आर्य्यवृत्तः शिष्टाध्यापकशौचशिष्टः श्रुतिनिरतः स्यान्नित्यमहिंस्रो मृदुः दृढ़कारो दमदानशील एवमाचारो मातापितरौ पूर्वापरान् सम्बन्धान् दुरितेभ्यो मोचयिष्यन् स्नातकः शश्वद्ब्रह्मलोकान्न च्यवते न च्यवते।

इति गौतमीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः ।

द्विजातीनामध्ययनमिज्या दानं ब्राह्मणस्याधिकाः प्रवचनयाजनप्रतिग्रहाः पूर्वेषु नियमस्त्वाचार्य्यज्ञातिप्रियगुरुधनविद्याविनिमयेषु ब्रह्मणः सम्प्रदानमन्यत्र यथोक्तात् कृषिवाणिज्ये चास्वयंकृते कुसीदञ्च। राज्ञोऽधिकं रक्षणं सर्वभूतानां न्याय्यदण्डत्वं बिभृयाद् ब्राह्मणान् श्रोत्रियान् निरुत्साहांश्चाब्राह्मणानकरांश्चापकुर्वाणांश्च योगश्च विजये भये विशेषेण चर्य्या च रथधनुर्भ्यां संग्रामे संस्थानमनिवृत्तिश्च न दोषो हिंसायामाहवेऽन्यत्र व्यश्वसारथ्यायुधकृताञ्जलिप्रकीर्णकेश-पराङ्मुखोपविष्ट-

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स्थल-ब्रह्मारूढ़-दूतगोब्राह्मण-वादिभ्यः क्षत्रियश्चेदन्यस्तमुपजीवेत् तद्वृत्तिः स्यात् जेता लभेत सांग्रामिकं वित्तं वाहनन्तु राज्ञ उद्धारश्चापृथग्जयेऽन्यत् तु यथार्हं भाजयेद्राजा राज्ञे बलिदानं कर्षकैर्दशममष्टमं षष्ठं वा पशुहिरण्ययोरप्येके पञ्चाशद्भागात् विंशतिभागः शुल्कः पण्ये मूलफलपुष्पौषधमधुमांसतृणेन्धनानां षष्ठं तद्रक्षणधर्मित्वात् तेषु तु नित्ययुक्तः स्यादधिकेन वृत्तिः शिल्पिनो मासि मास्येकैकं कर्म्म कुर्य्युरेतेनात्मोपजीविनो व्याख्याता नौचक्रीवन्तश्च भक्तं तेभ्यो दद्यात् पण्यं वणिग्भिरर्घापचये न देयं प्रनष्टमस्वामिकमधिगम्य राज्ञे प्रब्रूयुर्विख्याप्य संवत्सरं राज्ञो रक्ष्यमूर्द्धमधिगन्तुश्चतुर्थं राज्ञः शेषः स्वामी ऋक्थक्रयसंविभागपरिग्रहाधिगमेषु ब्राह्मणस्याधिकं लब्धं क्षत्रियस्य विजोतं निर्विष्टं वैश्यशूद्रयोर्निध्यधिगमो राजधनं न ब्राह्मणस्याभिरूपस्याब्राह्मणो व्याख्यातः षष्ठं लभेतेत्येके चौरहृतमुपजित्य यथास्थानं गमयेत् कोशाद्वा दद्याद्रक्ष्यं बालधनमाव्यवहारप्रापणात् समावृत्तेर्वा। वैश्यस्याधिकं कृषिवणिक्पाशुपाल्यकुसीदम्। शूद्रश्चतुर्थो वर्ण एकजातिस्तस्यापि सत्यमक्रोधः शौचमाचमनार्थे पाणिपादप्रक्षालनमेवैके श्राद्धकर्म्म भृत्यभरणं स्वदारवृत्तिः परिचर्य्या चोत्तरेषां तेभ्यो वृत्तिं लिप्सेत जीर्णान्युपानच्छत्रवासःकूर्च्चान्युच्छिष्टाशनं शिल्पवृत्तिश्च यञ्चार्यमाश्रितो भर्त्तव्यस्तेन क्षीणोऽपि तेन चोत्तरस्तदर्थोऽस्य निचयः स्यादनुज्ञातोऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यजेतेत्येके। सर्व्वे चोत्तरोत्तरं परिचरेयुरार्य्यानार्य्ययोर्व्यतिक्षेपे कर्म्मणः साम्यं साम्यम्।

इति गौतमीये धर्म्मशास्त्रे दशमोऽध्यायः॥ १०॥

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एकादशोऽध्यायः ।

राजा सर्वस्येष्टे ब्राह्मणवर्ज्जं, साधुकारी स्यात् साधुवादी त्रय्यामान्वीक्षिक्याञ्चाभिविनीतः शुचिर्जितेन्द्रियो गुणवत्-सहायोऽपायसम्पन्नः समः प्रजासु स्याद्धितञ्चासां कुर्वीत । तमु-पर्य्यासीनमधस्ता उपासीरन्नन्ये ब्राह्मणेभ्यस्तेऽप्येनं मन्येरन् । वर्णानाश्रमांश्च न्यायतोऽभिरक्षेच्चलतश्चैनान् स्वधर्म्मे स्थापयेद्-धर्म्मस्यो ह्यंशभागभवतीति विज्ञायते । ब्राह्मणञ्च पुरो दधीत विद्याभिजन-वाग्रूपवयःशीलसम्पन्नं न्यायवृत्तं तपस्विनं, तत्-प्रसूतः कर्म्माणि कुर्वीत । ब्रह्मप्रसूतं हि क्षत्रमृध्यते न व्यथत इति च विज्ञायते । यानि च दैवात्पातचिन्तकाः प्रब्रूयुस्तान्याद्रियेत, तदधीनमपि ह्येके योगक्षेमं प्रतिजानते । शान्तिपुण्याहस्वस्त्यय-नायुष्यमङ्गलसंयुक्तान्याभ्युदयिकानि विद्वेषिणां सम्वलनमभिचा-रद्विषद्व्याधिसंयुक्तानि च शालाग्नौ कुर्य्याद्यथोक्तमृत्विजोऽन्या-नितस्य व्यवहारो वेदो धर्म्मशास्त्राण्यङ्गान्युपवेदाः पुराणं देश-जातिकुलधर्म्माश्चाम्नायैरविरुद्धाः प्रमाण । कृषिवणिक्पाशुपाल्य-कुसीदकारवः स्वे स्वे वर्गे । तेभ्यो यथाधिकारमर्थान् प्रत्यवहृत्य धर्म्मव्यवस्थान्यायाधिगमे तर्कोऽभ्युपायस्तेनाभ्यूह्य यथास्थानं गमयेद्विप्रतिपत्तौ त्रयीविद्यावृद्धेभ्यः प्रत्यवहृत्य निष्ठां गमये-द्यथाह्यस्य निःश्रेयसं भवति । ब्रह्मक्षत्रेण सम्प्रवृत्तं देवपितृ-मनुष्यान् धारयतीति विज्ञायते । दण्डो दमनादित्याहुस्तेना-दान्तान् दमयेद्वर्णाश्रमाश्च स्वकर्म्मनिष्ठाः प्रेत्य कर्म्मफलमनुभूय ततः शेषेण विशिष्टदेशजातिकुलरूपायुःश्रुतवृत्तवित्तसुखमेधसो

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जन्म प्रतिपद्यन्ते विद्याञ्च। विपरीता नश्यन्ति। तानाचार्य्योप-
देशोदण्डश्च पालयते तस्माद्राजाचार्य्यावनिन्द्यावनिन्द्यौ।

इति गौतमीये धर्म्मशास्त्रे एकादशोऽध्यायः॥ ११

द्वादशोऽध्यायः।

शूद्रो द्विजातीनभिसन्ध्यायाभिऽहत्य च वाग्दण्डपारुष्या-
भ्यामङ्गं मोच्यो येनोपहन्यादार्य्यस्त्र्यभिगमने लिङ्गोद्धारः।
स्वहरणञ्च गोप्ता चेद्वधोऽधिकोऽथाहास्य। वेदमुपशृण्वतस्त्र-
पुजतुभ्यां श्रोत्रप्रतिपूरणमुदाहरणे जिह्वाच्छेदो धारणे शरीर-
भेद आसनशयनवाक्पथिषु समप्रेप्सुर्दण्ड्यः शतम्। क्षत्रियो
ब्राह्मणाक्रोशे दण्डपारुष्ये द्विगुणमध्यर्द्धं, वैश्यो ब्राह्मणस्तु
क्षत्रिये पञ्चाशत्तदर्द्धं, वैश्ये न शूद्रे किञ्चित् ब्राह्मणराजन्यवत्
क्षत्रियवैश्यावष्टापाद्यं। स्तेयकिल्विषं शूद्रस्य द्विगुणोत्तराणी-
तरेषां प्रतिवर्णं विदुषोऽतिक्रमे दण्डभूयस्त्वं। फलहरितधान्य-
शाकादाने पञ्चकृष्णलमल्पे। पशुपीड़िते स्वामिदोष, पालसं-
युक्ते तु तस्मिन्। पथि क्षेत्रेऽनावृते पालक्षेत्रिकयोः। पञ्च माषा
गवि षड़ष्ट्रे खरेऽश्वमहिष्योर्दशाजाविषु द्वौ द्वौ सर्व्वविनाशे शतं,
शिष्टाकरणे प्रतिषिद्धसेवायाञ्च, नित्यं चेलपिण्डादूर्द्ध्वं स्वहरणञ्च।
गोऽग्न्यर्थे तृणमेधान् वीरुद्वनस्पतीनाञ्च पुष्पाणि स्ववदाददीत
फलानि चापरिवृतानाम्। कुसीदवृद्धिर्धर्म्म्या विंशतिः, पञ्च-
माषको मासं नातिसांवत्सरीमेके, चिरस्थाने द्वैगुण्यं प्रयोगस्य।
भुक्ताधिर्न वर्द्धते दित्सतोऽवरुद्धस्य च। चक्रकालवृद्धिः कारिता-
कायिकाशिखाधिभोगाश्च कुसीदं। पशूपजलोमक्षेत्रशतवाह्येषु

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जातिपञ्चगुणम। जड़ापोगण्डधनं दशवर्षभुक्तं परैः सन्निधौ भोक्तु-रश्रोत्रियप्रव्रजितराजन्यधर्म्मपुरुषैः। पशुभूमिस्त्रीणामनतिभोग ऋक्‌थभाजि ऋणं प्रतिकुर्य्युः, प्रातिभाव्यवणिक्‌शुल्कमद्यद्युत-दण्डान् पुत्रानध्याभवेयुर्निध्यन्वादियाचितावक्रीताधेया नष्टाः सर्व्वा न निन्दिता न पुरुषापराधेन। स्तेनः प्रकीर्णकेशो मुषली राजानमियात् कर्म्माचक्षाणः पूतो वधमोक्षाभ्यामघ्नन्नेनस्वी राजा। न शारीरो ब्राह्मणदण्डः कर्म्मवियोगविख्यापनविवा-सनाङ्ककरणान्यप्रवृत्तौ प्रायश्चित्ती स चौरसमः सचिवो मति-पूर्व्वे प्रतिग्रहीताप्यधर्म्मसंयुक्ते। पुरुषशक्त्यपराधानुबन्धविज्ञा-नाद्दण्डनियोगोऽनुज्ञानं वा वेदवित् समवायवचनाद् वेदवित्-समवायवचनात्।

इति गौतमीये धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

त्रयोदशोऽध्यायः।

विप्रतिपत्तौ साक्षिणि मिथ्यासत्यव्यवस्था बहवः स्युर-निन्दिताः स्वकर्म्मसु प्रात्ययिका राज्ञाञ्च निष्प्रीत्यनभिता-पाश्चान्यतरस्मिन्नपि शूद्रा। ब्राह्मणस्त्वब्राह्मणवचनादनुरोध्यो-ऽनिबन्धाश्चेन्नासमवेताः पृष्टाः प्रब्रूयुरवचने च दोषिणः स्युः स्वर्गः सत्यवचने विपर्य्यये नरकः। अनिबन्धैरपि वक्तव्यं पीड़ाकृते निबन्धः प्रमत्तोक्ते च साक्षिसभ्यराजकर्त्तृषु दोषो धर्म्मतन्त्र-पीड़ायां। शपथेनैके सत्यकर्म्मणा तद्देवराजब्राह्मणसंसदि स्याद-ब्राह्मणानां। क्षुद्रपश्वनृते साक्षी दश हन्ति, गोऽश्वपुरुषभूमिषु दशगुणोत्तरान्, सर्वं वा भूमौ हरणे नरको, भूमिवदप्सु, मैथुन-

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संयोगे च पशुवन्मधुसर्पिषो, गोवद्वस्त्रहिरण्यधान्यब्रह्मसु, याने-ष्वश्ववन्मिथ्यावचने । याप्यो दण्ड्यश्च साक्षी, नानृतवचने दोषो जीवनञ्चेत्तदधीनं, न तु पापीयसो जीवनं । राजा प्राड्विवाको ब्राह्मणो वा शास्त्रवित्, प्राड्विवाको मध्यो भवेत् । संवत्सरं प्रतीक्षेत प्रतिभायां धेन्वनडुहस्त्रीप्रजनसंयुक्तेषु । शीघ्रमात्ययिके च । सर्वधर्मेभ्यो गरीयः प्राड्विवाके सत्यवचनं सत्यवचनम् ।

इति गौतमीये धर्मशास्त्रे त्रयोदशोऽध्यायः ॥ १० ॥

चतुर्दशोऽध्यायः ।

शावमाशौचं दशरात्रमृत्विग्दीक्षितब्रह्मचारिणां सपिण्डा-नामेकादशरात्रं । क्षत्रियस्य द्वादशरात्रं, वैश्यस्यार्द्धमासमेकं मासं शूद्रस्य । तच्चेदन्तःपुनरापतेत् तच्छेषेण शुध्येरन्, रात्रिशेषे द्वाभ्यां, प्रभाते तिसृभिर्गोब्राह्मणहतानामन्वक्षं राजक्रोधाच्च युद्धे प्रायोनाशकशस्त्राग्निविषोदकोद्बन्धनप्रपतनैश्चेच्छतां । पिण्डनिवृत्तिः सप्तमे पञ्चमे वा जननेऽप्येवं । मातापित्रोस्तन्मा-तुर्वागर्भमाससमा रात्रिः स्रंसने गर्भस्य । त्र्यहं वा श्रुत्वा चोर्द्ध्वं दशम्याः पक्षिण्यसपिण्डयोनिसम्बन्धे सहाध्यायिनि च सब्रह्म-चारिण्येकाहं श्रोत्रिये चोपसम्पन्ने प्रेतोपस्पर्शने । दशरात्रमा-शौचमभिसन्धाय चेदुक्तं वैश्यशूद्रयोरार्त्तवीर्वापूर्वयोश्च । त्र्यहं वाचार्य्यतत्पुत्रस्त्रीयाज्यशिष्येषु चैवमवरश्चेद्वर्णः पूर्वं वर्णमुप-स्पृशेत् पूर्वो वावरं तत्र शावोक्तमाशौचं । पतितचण्डालसूतिको-दक्याशवस्पृष्टितत्स्पृष्ट्युपस्पर्शने सचेलोदकोपस्पर्शनाच्छुध्येच्छ-वानुगमे च । शुनश्च यदुपहन्यादित्येके उदकदानं सपिण्डैः

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कृतचूड़स्य तत्स्त्रीणाञ्चानतिभोग एकेऽप्रदत्तानामधःशय्या-सनिनो ब्रह्मचारिणः सर्वे न मार्जयेरन्न मांसं भक्षयेयुरा-प्रदानात्। प्रथमतृतीयपञ्चमसप्तमनवमेषूदकक्रिया वाससाञ्च त्यागः अन्ये त्वन्त्यानां दन्तजन्मादि मातापितृभ्यां तूष्णीं माता बालदेशान्तरितप्रव्रजितासपिण्डानां सद्यःशौचं। राजाञ्च कार्य्यविरोधाद्ब्राह्मणस्य च स्वाध्यायानिवृत्त्यर्थं स्वाध्याया-निवृत्त्यर्थम्।

इति गौतमीये धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः॥ १४॥

पञ्चदशोऽध्यायः।

अथ श्राद्धममावस्यायां पितृभ्यो दद्यात्। पञ्चमीप्रभृति वापरपक्षस्य यथाश्राद्धं सर्वस्मिन् वा द्रव्यदेशब्राह्मणसन्निधाने वा कालनियमः; शक्तितः प्रकर्षेद्गुणसंस्कारविधिरन्नस्य। नवावरान् भोजयेदयुजो यथोत्साहं वा ब्राह्मणान् श्रोत्रियान् वाग्रूप वयःशीलसम्पन्नान्। युवभ्यो दानं प्रथममेके पितृवन्न च तेन मित्रकर्म्म कुर्य्यात्। पुत्राभावे सपिण्डा मातृसपिण्डाः शिष्याश्च दद्युस्तदभावे ऋत्विगाचार्य्यौ। तिलमाषव्रीहियवोद-कदानैर्मासं पितरः प्रीणन्ति, मत्स्यहरिणरुरुशशकूर्म्मवराहमेष-मांसैः संवत्सराणि, गव्यपयःपायसैर्द्वादशवर्षाणि, वार्ध्रीणसेन मांसेन कालशाकच्छागलौहखड्गमांसैर्मधुमिश्रैश्चानन्त्यम्। न भोजयेत् स्तेनक्लीबपतितनास्तिकतद्वृत्तिवीरहाग्रेदिधि-षुपतिषुपतिस्त्री-ग्रामयाजकाजपालोत्सृष्टाग्निमद्यप कुचरकूट-साक्षिप्रतिहारिकानुपपत्तिर्यस्य च कुण्डाशी सोमविक्रय्य-

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इति गौतमीये धर्म्मशास्त्रे पञ्चदशोऽध्यायः॥ १५॥

षोड़शोऽध्यायः।

श्रवणादि वार्षिकं प्रोष्ठपदीं वोपाकृत्याधीयीत च्छन्दांस्यर्द्धपञ्चममासान् पञ्चदक्षिणायनं वा ब्रह्मचार्य्युत्सृष्टलोमा। न मांसं भुञ्जीत द्वैमास्यो वा नियमो नाधीयीत वायौ दिवा पांशुहरे कर्णश्राविणि नक्तं वाणभेरीमृदङ्गगर्त्तार्त्तशब्देषु च श्वशृगालगर्दभसंह्रादे लोहितेन्द्रधनुर्नीहारेष्वभ्रदर्शने चापत्तौ मूत्रित उच्चरिते निशासन्ध्योदकेषु वर्षति चैके वल्मीकसन्तानमाचार्य्यपरिवेषणे ज्योतिषोश्च भीतो यानस्थः शयानः प्रौढ़पादः श्मशानग्रामान्तमहापथाशौचेषु पूतिगन्धान्तः शवदिवाकीर्त्ति-

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शूद्रसन्निधाने सूतके चोद्गारे ऋग्यजुषञ्च सामशब्दे यावदाकालिका निर्घातभूमिकम्पराहुदर्शनोल्कास्तनयित्नुवर्षविद्युतः प्रादुष्कृताग्निष्वनृतौ विद्युति नक्तञ्चापररात्रात् त्रिभागादिप्रवृतौ सर्वम्। उल्का विद्युत्समेत्येकेषां। स्तनयित्नूरपराह्णेऽपि प्रदोषे सर्वं नक्तमर्द्धरात्रादहश्चेत् सज्योतिर्विषयस्थे च राज्ञि प्रेते विप्रोष्य चान्याऽन्येन सह सङ्कुलोपाहितवेदसमाप्तिच्छर्द्दि श्राद्धमनुष्ययज्ञभोजनेष्वहोरात्रममावास्यायाञ्च द्व्यहं वा कार्त्तिकी फाल्गुन्याषाढ़ी पौर्णमासी तिस्रोऽष्टकास्त्रिरात्रमन्त्यामेके अभितो वार्षिकं सर्वं वर्षविद्युत्स्तनयित्नूसन्निपाते प्रस्यन्दिन्यूर्द्ध्वं भोजनाद्युत्सवे प्राधीतस्य च निशायां चतुर्म्मुहूर्त्तं नित्यमेके नगरे मानसमप्यशुचि श्राद्धिनामाकालिकमकृतान्नश्राद्धिकसंयोगे च प्रतिविद्यञ्च यावत् स्मरन्ति प्रतिविद्यञ्च यावत् स्मरन्ति।

इति गौतमीये धर्म्मशास्त्रे षोड़शोऽध्यायः॥ १६॥

सप्तदशोऽध्यायः।

प्रशस्तानां स्वकर्म्मसु द्विजातीनां ब्राह्मणो भुञ्जीत प्रतिगृह्णीयाच्चैधोदकयवसमूल-फलमध्वभयाभ्युद्यतशय्यासनयान--पयोदधिधानाशफरि-प्रियङ्गुस्रङ्मार्गशाकान्यप्रणोद्यानि। सर्वेषां पितृदेवगुरुभृत्यभरणे चान्यवृत्तिश्चेन्नान्तरेण शूद्रात् पशुपालक्षेत्रकर्षककुलसङ्गतकारयितृपरिचारका भोज्यान्ना वणिक् चाशिल्पी नित्यमभोज्यं केशकीटावपन्नं रजस्वलाकृष्णशकुनिपदोपहतं भ्रूणघ्नप्रेक्षितं गवोपघ्रातं भावदुष्टं शुक्तं केवलमदधि

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पुनःसिद्धं पर्य्युषितमशाकभक्ष्यस्नेहमांस-मधुन्युत्सृष्ट पुंश्चल्यभिशस्तानपदेश्यदण्डिकतक्षकदर्य्यबन्धनिकचिकित्सक मृगयु-कारुच्छिष्टभोजिगण-विद्विषाणामपाङ्क्त्यानां । प्रागदुर्बलाद्वृथा-न्नाचमनोत्थानव्यपेतानि । समासमाभ्यां विषमसमे पूजान्तरानर्च्चितञ्च । गोश्च क्षीरमनिर्द्दशायाः सूतके चाजामहिष्योश्च नित्यमाविकमपेयमौष्ट्रमैकशफञ्च । स्यन्दिनीयमसूसन्धिनी नाञ्च याश्च व्यपेतवत्साः । पञ्चनखाश्चाशल्यकशशश्वाविद्-गोधाखड्गकच्छपा । उभयतोदत्केशलोमैकशफकलविङ्कप्लवचक्रवाकहंसाः काककङ्कगृध्रश्येना जलजा रक्तपादतुण्डा ग्राम्यकुक्कुटशूकरौ धेन्वनडुहौ, चापन्नदावसन्नवृथामांसानि किसलयक्याकुलशुननिर्य्यासलोहित--व्रश्चनाश्चनिचिदारुवकबलाक टिट्टिभ मान्धालनक्तञ्चरा अभक्ष्याः । भक्ष्याः प्रतुदा विष्किरा जालपादा मत्स्याश्चाविकृता बध्याश्च धर्म्मार्थे व्यालहता दृष्टदोषवाक्प्रशस्तान्यभुग्च्योपयुञ्जीतोपयुञ्जीत ।

इति गौतमीये धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः ।

अस्वतन्त्रा धर्म्मे स्त्री नातिचरेद्भर्त्तारं । वाक्चक्षुःकर्म्मसंयता पतिरपत्यलिप्सुर्द्देवराद् गुरुप्रसूता नर्त्तुमतीयात् पिण्डगोत्रर्षिसम्बन्धिभ्यो योनिमात्राद्वा । नादेवरादित्येके । नातिद्वितीयं जनयितुरपत्यं समयादन्यत्र जीवतश्च क्षेत्रे परस्मात् तस्य द्वयोर्वा रक्षणाद्भर्त्तुरेव नष्टे भर्त्तरि षाड्वार्षिकं क्षपणं श्रूयमाणेऽभिगमनं प्रव्रजिते तु निवृत्तिः प्रसङ्गात् तस्य

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द्वादशवर्षाणि ब्राह्मणस्य विद्यासम्बन्धे भ्रातरि चैवं ज्यायसि यवीयान् कन्याग्न्युपयमेषु षडित्येके त्रीन् कुमार्य्यृतूनतीत्य स्वयं युज्येतानिन्दितेनोत्सृज्य पित्र्यानलङ्कारान् प्रदानं प्रागृतोरप्रयच्छन् दोषी प्राग्वाससः प्रतिपत्तेरित्येके द्रव्यादानं विवाहसिद्धर्थं धर्म्मतन्त्रसंयोगे च शूद्रादन्यत्रापि शूद्राद्बहुपशोर्हीनकर्म्मणः शतगोरनाहिताग्नेः सहस्रगोश्च सोमपात् सप्तमीञ्चाभुक्त्वा निचयायाप्यहीनकर्म्मभ्य आचक्षीत राज्ञा पृष्टस्तेन हि भर्त्तव्यः श्रुतशीलसम्पन्नश्चेधर्म्मतन्त्रपीड़ायां तस्याकरणे दोषो दोषः।

इति गौतमीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्यायः।

उक्तो वर्णधर्म्मश्चाश्रमधर्म्मश्चाथ खल्वयं पुरुषो येन कर्म्मणा लिप्यतेऽथैतद्याज्ययाजनमभक्ष्यभक्षणमवद्यवदनं शिष्टस्याक्रिया प्रतिषिद्धसेवनमिति च तत्र प्रायश्चित्तं कुर्य्यान्न कुर्य्यादिति मीमांसन्ते न कुर्य्यादित्याहुर्नहि कर्म्म क्षीयत इति कुर्य्यादित्यपरे पुनः स्तोमेनेष्ट्वा पुनः सवनमायातीति विज्ञायते व्रात्यस्तोमेनेष्ट्वा तरति सर्व्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन यजतेऽग्निष्टुताभिशस्यमानं याजयेदिति च। तस्य निष्क्रयणानि जपस्तपो होम उपवासो दानमुपनिषदो वेदान्ताः सर्व्वच्छन्दःसु संहिता मधून्यघमर्षणमथर्व्वशिरोरुद्राः पुरुषसूक्तं राजनरौहिणे सामनी वृहद्रथन्तरे पुरुषगतिर्महानाम्न्यो महावैराजं महादिवाकीर्त्यं ज्येष्ठसाम्नामन्यतमद्बहिष्पवमानं

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कुष्माण्डानि पावमान्यः सावित्री चेति पावनानि । पयोव्रतता शाकभक्षता फलभक्षता प्रसृतयावको हिरण्यप्राशनं घृतप्राशनं सोमपानमिति च मेध्यानि । सर्व्वे शिलोच्चयाः सर्व्वाः स्रवन्त्यः पुण्या ह्रदास्तीर्थानि ऋषिनिवासगोष्टपरिस्कन्दा इति देशाः । ब्रह्मचर्य्यं सत्यवचनं सवनेषूदकोपस्पर्शनमार्द्रवस्त्रताधःशायिता-नाशक इति तपांसि । हिरण्यं गौर्व्वासोऽश्वो भूमिस्तिला घृतमन्नमिति देयानि । संवत्सरः षण्मासाश्चत्वारस्त्रयो द्वावे-कश्चतुर्विंशत्यहो द्वादशाहः षड़हस्त्र्यहोऽहोरात्र इति कालाः । एतान्येवानादेशे विकल्पेन क्रियेरन् एनःसु गुरुषु गुरूणि लघुषु लघुनि कृच्छ्रातिकृच्छ्रं चान्द्रायणमिति सर्वप्रायश्चित्तं सर्वप्रायश्चित्तम् ।

इति गौतमीये धर्म्मशास्त्रे एकोनविंशोऽध्यायः ॥ १९ ॥

विंशोऽध्यायः ।

अथ चतुःषष्टिषु यातनास्थानेषु दुःखान्यनुभूय तत्रेमानि लक्षणानि भवन्ति । ब्रह्महार्द्रकुष्ठी, सुरापः श्यावदन्तो, गुरु-तल्पगः पङ्गुः, स्वर्णहारी कुनखी, श्वित्री वस्त्रापहारी हिरण्यहारी दर्द्दुरी, तेजोऽपहारी मण्डली, स्नेहापहारी क्षयी, तथाजीर्णवानन्नापहारी, ज्ञानापहारी मूकः, प्रतिहन्ता गुरोर-पस्मारी, गोघ्नो जात्यन्धः, पिशुनः पूतिनासः, पूतिवक्त्रस्तु सूचकः, शूद्रोपाध्यायः श्वपाकस्त्रपुसीसचामरविक्रयी मद्यप, एकशफविक्रयी मृगव्याधः, कुण्डाशी भृतकश्चैलिको वा नक्षत्री चार्वुदी, नास्तिको रङ्गोपजीव्यभक्ष्यभक्षी गण्डरी, ब्रह्मपुरुष-

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तस्कराणां देशिकः पिशुनः षण्डो महापथिक गण्डक-चण्डालो पुक्कसो गोष्ववकीर्णो मध्वामेही, धर्मपत्नीषु स्यान्मैथुनप्रवर्त्तकः खल्वाटसगोत्रसमयस्त्र्यभिगामी पितृमातृभगिनी-स्त्र्यभिगाम्यावीजितस्तेषां कुब्जकुण्ठमण्डव्याधितव्यङ्गदरिद्राल्पा-युषोऽल्पबुद्धयश्चण्ड पण्डशैलूष-तस्कर परपुरुष-प्रेष्यपरकर्मकराः, खल्वाटचक्राङ्गसङ्कीर्णाः क्रूरकर्माणः क्रमशश्चान्त्याश्चोपपद्यन्ते तस्मात् कर्त्तव्यमेवेह प्रायश्चित्तं विशुद्धैर्लक्षणैर्जायन्ते धर्मस्य धारणादिति धर्मस्य धारणादिति।

इति गौतमीये धर्मशास्त्रे विंशोऽध्यायः ॥ २० ॥

एकविंशोऽध्यायः।

त्यज्येत् पितरं राजघातकं शूद्रायाजकं वेदविप्लावकं भ्रूणहनं यश्चान्त्यावसायिभिः सह संवसेदन्त्यावसायिन्या वा तस्य विद्यागुरून् योनिसम्बन्धांश्च सन्निपात्य सर्वाण्युदका-दीनि प्रेतकर्माणि कुर्य्युः पात्रञ्चास्य विपर्य्यस्येयुः। दासः कर्मकरो वावकरादमेध्यपात्रमानीय दासी घटान् पूरयित्वा दक्षिणामुखः पदा विपर्य्यस्येदमनुदकं करोमिति नामग्राहस्तं सर्व्वेऽन्वालभेरन् प्राचीनावीतिनो मुक्तशिखा विद्यागुरवो योनिसम्बन्धाश्च वीक्षेरन्नप उपस्पृश्य ग्रामं प्रविशन्ति। अत ऊर्द्धं तेन सम्भाष्य तिष्ठेदेकरात्रं जपन् सावित्रीमज्ञानपूर्व्वं ज्ञानपूर्व्वञ्चेत् त्रिरात्रम्। यस्तु प्रायश्चित्तेन शुध्येत् तस्मिन् शुद्धे शातकुम्भमयं पात्रं पुण्यतमाद्ध्रदात् पूरयित्वा स्रवन्तीभ्यो वा त इनमप उपस्पर्शयुः। अथास्मै तत्पात्रं दद्युस्तत्

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सम्प्रतिगृह्य जपेच्छान्ता द्यौः शान्ता पृथिवी शान्तं शिव-
मन्तरीक्षं यो रोचनस्तमिह गृह्णामीत्येतैर्यजुभिः पावमानीभि-
स्तरत्समन्दीभिः कुष्माण्डैश्चाज्यं जुहुयाद्धिरण्यं ब्राह्मणाय वा
दद्याद्गामाचार्य्याय। यस्य तु प्राणान्तिकं प्रायश्चित्तं स मृतः
शुध्येत्। तस्य सर्व्वाण्युदकादीनि प्रेतकर्म्माणिकुर्य्युरेतदेव
शान्त्युदकं सर्व्वेषूपपातकेषूपपातकेषु।

इति गौतमीये धर्म्मशास्त्रे एकविंशोऽध्यायः॥ २१॥

द्वाविंशोऽध्यायः।

ब्रह्महःसुराप-गुरुतल्पग-मातृपितृयोनिसम्बन्धगस्तेननास्तिक-निन्दितकर्म्माभ्यासि-पतितात्याग्यपतितत्यागिनः पातकसंयोजकाश्च तैश्चाब्दं समाचरन्। द्विजातिकर्म्मभ्यो हानिः पतनं परत्र चासिद्धिस्तामेके नरकं। त्रीणि प्रथमान्यनिर्द्देश्यानि मनुर्न स्त्रीष्वगुरुतल्पगः पततीत्येके भ्रूणहनि हीनवर्णसेवायाञ्च स्त्री पतति कौटसाक्ष्यं राजगामिपैशुनं गुरोरनृताभिशंसनं महापातकसमानि। अपाङ्क्त्यानां प्राग्दुर्व्वलाद्गोहन्तब्रह्मोज्भ्यतन्मन्त्रकृदवकीर्णपतितसावित्रीकेषूपपातकं, याजनाध्यापनादृत्विगाचार्य्यौ पतनीयसेवाया च्चहेयावन्यत्र हानात् पतति। तस्य च प्रतिग्रहीतेत्येके। न कर्हिचिन्मातापित्रोरवृत्तिदायन्तु न भजेरन्। ब्राह्मणाभिशंसने दोषस्तावान् द्विरनेनसि दुर्व्वलहिंसायामपि मोचने शक्तश्चेत्। अभिक्रुध्यावगोरणं ब्राह्मणस्य वर्षशतमस्वर्ग्यं, निर्घाते सहस्रं, लोहितदर्शने यावतस्तत्प्रस्कन्द्य पांशून् संगृह्णीयात्।

इति गौतमीये धर्म्मशास्त्रे द्वाविंशोऽध्यायः॥ २२॥

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त्रयोविंशोऽध्यायः।

प्रायश्चित्तमग्नौ शक्तिर्ब्रह्मघ्नस्त्रिरवच्छादितस्य लक्ष्यं वा स्याज्जन्ये शस्त्रभृताम्। खट्वाङ्गकपालपाणिर्वा द्वादश संवत्सरान् ब्रह्मचारी भैक्षाय ग्रामं प्रविशेत् स्वकर्म्माचक्षाणः, पथोपक्रामेत् सन्दर्शनादार्य्यस्य। स्थानासनाभ्यां विहरन् सवणेषूदकोपस्पर्शी शुध्येत्। प्राणलाभे वा तन्निमित्ते ब्राह्मणस्य द्रव्यापचये वा त्र्यवरं प्रति राज्ञोऽश्वमेधावभृथे वान्ययज्ञेऽप्यग्निष्टुदन्तश्चोत्सृष्टश्चेद्ब्राह्मणवधे। हत्वापि आत्रेय्याश्चैवं गर्भे चाविज्ञाते वा। ब्राह्मणस्य राजन्यवधे षड्वार्षिकं प्राकृतं ब्रह्मचर्य्यं ऋषभैकसहस्राश्च गा दद्यात्। वैश्ये त्रैवार्षिकं ऋषभैकशताश्च गा दद्यात्। शूद्रे संवत्सरमृषभैकदशाश्च गा दद्यादनात्रेय्याश्चैवं गाश्च। वैश्यवन्मण्डूकनकुलकाकविवरचरमूषिकाश्च। हिंसासु चास्थिमतां सहस्रं हत्वानस्थिमतामनडुद्भारे च। अपि वास्थिमतामेकैकस्मिन् किञ्चिद्दद्यात्। षण्ढे च पलालभारः सीसमाषश्च, वराहे घृतघटः, सर्पे लौहदण्डो, ब्रह्मबन्धाश्च ललनायां जीवोवैशिकेन किञ्चित्तल्पान्नधनलाभवधेषु पृथग्वर्षाणि द्वे, परदारे त्रीणि। श्रोत्रियस्य द्रव्यलाभे चोत्सर्गो यथास्थानं वा गमयेत्। प्रतिसिद्धमन्त्रसंयोगे सहस्रवाक् चेदग्न्युत्सादिनिराकृत्युपपातकेषु, चैवं स्त्री चातिचारिणी गुप्ता पिण्डन्तु लभेत। अमानुषीषु गोवर्ज्जं स्त्रीकृते कुष्माण्डैर्घृतहोमो घृतहोमः।

इति गौतमीये धर्म्मशास्त्रे त्रयोविंशोऽध्यायः॥ २३॥

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चतुर्व्विंशोऽध्यायः ।

सुरापस्य ब्राह्मणस्योष्णामासिञ्चेयुः सुरामास्ये मृतः शुध्यदमत्या पाने पयोघृतमुदकं वायुं प्रतित्र्यहं तप्तानि सकृच्छ्रस्ततोऽस्य संस्कारः। मूत्रपुरीषरेतसाञ्च प्राशने श्वापदोष्ट्रखराणाञ्चाङ्गस्य ग्राम्यकुक्कुटशूकरयोश्च गन्धाघ्राणे सुरापस्य प्राणायामो घृतप्राशनञ्च पूर्व्वैश्च दष्टस्य (दृष्टस्य)। तप्ते लोहशयने गुरुतल्पगः शयीत सूर्म्मीं वा ज्वलन्तीं श्लिष्येल्लिङ्गं वा सवृषणमुत्कृत्याञ्जलावाधाय दक्षिणाप्रतीचीं व्रजेदजिह्मा शरीरनिपातान्मृतः शुध्येत। सखीसयोनिसगोत्राशिष्यभार्य्यासु स्नुषायां गवि च तल्पसमोऽवकर इत्येके श्वभिःशादायेद्राजा निहीनवर्णगमने स्त्रियं प्रकाशं पुमांसं खादयेद्यथोक्तं वा गर्द्दभेनावकीर्णी निर्ऋतिं चतुष्पथे यजेत तस्याजिनमूर्द्धवालं परिधाय लोहितपात्रः सप्त गृहान् भैक्षं चरेत् कर्म्माचक्षाणः संवत्सरेण शुध्येत्। रेतस्कन्दने भये रोगे सुप्तेऽग्नीन्धनभैक्षचरणाणि सप्तरात्रं कृत्वाज्यहोमः साभिसन्धेर्व्वा रेतस्याभ्यां सूर्य्याभ्युदिते ब्रह्मचारी तिष्ठेदहरहर्भुञ्जानोऽभ्यस्तमिते च रात्रिं जपन् सावित्रीमशुचिं दृष्ट्वादित्यमीक्षेत प्राणायामं कृत्वाभोज्यभोजनेऽमेध्यप्राशने वा निष्पुरीषीभावस्त्रिरात्रावरमभोजनं सप्तरात्रं वा स्वयं शीर्णान्युपयुञ्जानः फलान्यनतिक्रामन् प्राक्पञ्चनखेभ्यश्छर्द्दिनो घृतप्राशनञ्चाक्रोशानृतहिंसासु त्रिरात्रं परमन्तपः सत्यवाक्ये चेद्वारुणीपावमानीभिर्होमो विवाहमैथुननिर्म्मात्वसंयोगेष्वदोष-

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मेकेऽनृतं न तु खलु गुर्व्वर्थेषु यतः सप्त पुरुषानितश्च परतश्च हन्ति मनसापि गुरोरनृतं वदन्नल्पेष्वप्यर्थेष्वन्त्यावसायिनीगमने कृच्छ्राब्दोऽमत्या द्वादशरात्रमुदक्यागमने त्रिरात्रं त्रिरात्रम्।

इति गौतमीये धर्म्मशास्त्रे चतुर्व्विंशोऽध्यायः॥ २४॥

पञ्चविंशोऽध्यायः।

रहस्यं प्रायश्चित्तमविख्यातदोषस्य चतुर्ऋचं तरत्समन्दीत्यप्सु जपेदप्रतिग्राह्यं प्रतिजिघृक्षन् प्रतिगृह्य वाभोज्यं बुभुक्षमाणः पृथिवीमावपेद्दत्वन्तरारमण उदकोपस्पर्शनाच्छुद्धिमेके स्त्रीषु पयोव्रतो वा दशरात्रं घृतेन द्वितीयमद्भिस्तृतीयं दिवादिष्वेकभक्तको जलक्लिन्नवासा लोमानि नखानि त्वचं मांसं शोणितं स्नाय्वस्थिमज्जानमिति होम आत्मनो मुखे मृत्योरास्ये जुहोमीत्यन्ततः। सर्व्वेषामेतत् प्रायश्चित्तं भ्रूणहत्यायाः। तथान्य उक्तो नियमोऽग्ने त्वं वारयेति महाव्याहृतिभिर्जुहुयात् कुष्माण्डैश्चाज्यं तद्व्रत एव वा ब्रह्महत्यासुरापानस्तेयगुरुतल्पेषु प्राणायामैः स्नातोऽघमर्षणं जपेत् सममश्वमेधावभृथेन सावित्रीं वा सहस्रकृत्व आवर्त्तयन् पुनीतेहैवात्मानमन्तर्जले वाघमर्षणं त्रिरावर्त्तयन् पापेभ्यो मुच्यते मुच्यते।

इति गौतमीये धर्म्मशास्त्रे पञ्चविंशोऽध्यायः॥ २५॥

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षड्विंशोऽध्यायः ।

तदाहुः कतिधावकीर्णी प्रविशतीति मरुतः प्राणेनेन्द्रं बलेन बृहस्पतिं ब्रह्मवर्च्चसेनाग्निमेवेतरेण सर्व्वेणेति सोऽमावास्यायां निश्यग्निमुपसमाधाय प्रायश्चित्ताज्याहुतीर्जुहोति कामावकीर्णोऽस्म्यवकीर्णोऽस्मि कामकामाय स्वाहा कामातिमुग्धोऽस्म्यभिमुग्धोऽस्मि कामकामाय स्वाहेति समिधमाधायानुपर्य्युक्ष्य यज्ञवास्तु कृत्वोपस्थाय सन्मासिञ्चत्वित्येतया त्रिरुपतिष्ठेत त्रय इमे लोका एषां लोकानामभिजित्या अभिक्रान्त्या इत्येतदेवैकेषां कर्म्माधिकृत्ययोः पूत इव स्यात् स इत्थं जुहुयादित्थमनुमन्त्रयेद्वरो दक्षिणेति । प्रायश्चित्तामविशेषादनार्ज्जवपैशुन-प्रतिषिद्धाचारानाद्य प्राशनेषु । शूद्रायाञ्च रेतः सिक्त्वा योनौ च दोषवति कर्म्मस्वभिसन्धिपूर्व्वेष्वप्लिङ्गाभिरप उपस्पृशेद्वारुणीभिरन्यैर्वा पवित्रैः प्रतिषिद्धवाङ्मनसयोरपचारे व्याहृतयः सङ्ख्याताः पञ्च सर्व्वास्त्वपो वाचामिदहश्च आदित्यश्च पुनातु स्वाहेति प्रातः रात्रिश्च मा वरुणश्च पुनात्विति सायमष्टौ वा समिधमादध्याद्देवकृतस्येति हुत्वैवं सर्व्वस्मादेनसो मुच्यते मुच्यते ।

इति गौतमीये धर्म्मशास्त्रे षड्विंशोऽध्यायः ॥ २७ ॥

सप्तविंशोऽध्यायः ।

अथातः कृच्छ्रान् व्याख्यास्यामो । हविष्यान् प्रातराशान् भुक्त्वा तिस्रो रात्रीर्नाश्नीयादथापरं त्र्यहं नक्तं भुञ्जीत अथापरं त्र्यहं न कञ्च न याचेदथापरं त्र्यहमुपवसेत् तिष्ठे-

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दर्हन्ति, रात्रावासीत। क्षिप्रकामः सत्यं वदेदनार्य्यैर्न सम्भाषेत, रौरवयौधाजिने नित्यं प्रयुञ्जीतानुसवनमुदकोपस्पर्शनमापोहिष्ठेति तिसृभिः पवित्रवतीभिर्म्मार्ज्जयेत् हिरण्यवर्णाः शुचयः पावका इत्यष्टाभिः। अथोदकतर्पणं। ॐ नमो हमाय मोहमाय संहमाय धुन्वते तापसायै पुनर्वसवे नमो नमो, मौञ्ज्यायोर्म्यय वसुविन्दाय सर्वविन्दाय नमो नमः, पाराय सुपाराय महापाराय पारयिष्णवे नमो नमो, रुद्राय पशुपतये महते देवाय त्र्यम्बकायैकचराधिपतये हराय शर्व्वायेशानायोग्राय वज्रिणे घृणिने कपर्द्दिने नमो नमः, सूर्य्यायादित्याय नमो नमो, नीलग्रीवाय शितिकण्ठाय नमो नमः, कृष्णाय पिङ्गलाय नमो नमो, ज्येष्ठाय श्रेष्ठाय वृद्धायेन्द्राय हरिकेशायोर्द्ध्वरेतसे नमो नमः, सत्याय पावकाय पावकवर्णाय कामरूपिणे नमो नमो, दीप्ताय दीप्तरूपिणे नमो नमस्तीक्ष्णरूपिणे नमोनमः, सौम्याय सुपुरुषाय महापुरुषाय मध्यमपुरुषायोत्तमपुरुषाय ब्रह्मचारिणे नमो नमश्चन्द्रललाटाय कृत्तिवाससे पिनाकहस्ताय नमो नम इति। एतदेवादित्योपस्थानमेता एवाज्याहुतयो; द्वादशरात्रस्यान्ते चरुं श्रपयित्वैताभ्यो देवताभ्यो जुहुयात् अग्नये स्वाहा, सोमाय स्वाहाग्नीषोमाभ्यामिन्द्राग्निभ्यामिन्द्राय विश्वेभ्यो देवेभ्यो ब्रह्मणे प्रजापतये अग्नये स्विष्टिकृत इति। ततो ब्राह्मणतर्पणम्। एतेनैवातिकृच्छ्रो व्याख्यातो यावत्। सकृदाददीत तावदश्नीयादब्भक्षस्तृतीयः स कृच्छ्रातिकृच्छ्रः। प्रथमं चरित्वा शुचिः पूतः कर्म्मण्यो भवति। द्वितीयं चरित्वा यत्किञ्चिदन्यन्महापातकेभ्यः पापं कुरुते तस्मात् प्रमुच्यते। तृतीयं चरित्वा सर्वस्मादेनसो मुच्यते। अथैतांस्त्रीन् कृच्छ्रान्

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चरित्वा सर्वेषु वेदेषु स्नातो भवति । सर्वैर्देवैर्ज्ञातो भवति यश्चैवं वेद यश्चैवं वेद ।

इति गौतमीये धर्म्मशास्त्रे सप्तविंशोऽध्यायः ॥ २७ ॥

अष्टाविंशोऽध्यायः ।

अथातश्चान्द्रायणं । तस्योक्तो विधिः; कृच्छ्रे वपनं व्रतं चरेत् श्वोभूतां पौर्णमासीमुपवसेदाप्यायस्व सन्ते पयांसि नवो नव इति चैताभिस्तर्पणमाज्यहोमाहविषश्चानुमन्त्रणमुपस्थानं चन्द्रमसो यद्देवा देवहेलनमिति चतसृभिराज्यं जुहुयाद्देवकृतस्येति चान्ते समिद्भिरोँ भूर्भुवः स्वस्तपः सत्यं यशः श्री रूपं गिरीजस्तेजः पुरुषा धर्म्मः शिवः शिव इत्येतैर्ग्रासानुमन्त्रणं । प्रतिमन्त्रं मनसा नमः स्वाहेति वा । सर्वग्रासप्रमाणमास्याविकारेण चरुभैक्षशक्तुकणयावकशाकपयोदधिघृतमूलफलोदकानि हवींषि । उत्तरोत्तरं प्रशस्तानि । पौर्णमास्यां पञ्चदश ग्रासान् भुक्त्वैकापचयेन परपक्षमश्नीयादमावास्यायामुपोष्यैकोपचयेन पूर्वपक्षं विपरीतमेकेषाम् । एष चान्द्रायणो मासो । मासमेतमाप्त्वा विपापा विपाप्मा सर्वमेनो हन्ति । द्वितीयमाप्त्वा दश पूर्वान् दशावरानात्मानञ्चैकविंशं पङ्क्तीश्च पुनाति । संवत्सरञ्चाप्त्वा चन्द्रमसः सलोकतामाप्नोति सलोकतामाप्नोति ।

इति गौतमीये धर्म्मशास्त्रेऽष्टाविंशोऽध्यायः ॥ २८ ॥

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एकोनत्रिंशोऽध्यायः।

ऊर्द्धं पितुः पुत्रा ऋक्थं भजेरन्। निवृत्ते रजसि मातर्जीवति चेच्छति सर्वं वा पूर्वजस्येतरान् बिभृयात्। पूर्ववद्विभागी तु धर्मवृद्धिः। विंशतिभागो ज्येष्ठस्य मिथुनमुभयतोदयुक्तो रथो गोवृषः। काणखोरकूटषण्डा मध्यमस्य। अनेकश्चेटविधान्यायसी गृहमनोयुक्तं चतुष्पदाञ्चैकैकं यवीयसः। समञ्चेतरत् सर्वं द्व्यंशी वा पूर्वजः स्यादेकैकमितरेषामेकैकं वा धनरूपं काम्यं पूर्वः पूर्वो लभेत। दशतः पशूनां नैकशफः नैकशफानां वृषभोऽधिको ज्येष्ठस्य। वृषभषोड़शा ज्यैष्ठिनेयस्य समं वा ज्यैष्ठिनेयेन यवीयसां। प्रतिमातृ वा स्ववर्गे भागविशेषः। पितोत्सृजेत् पुत्रिकामनपत्येऽग्निं प्रजापतिञ्चेष्ट्वास्मदर्थमपत्यमिति संवाद्या-भिसन्धिमात्रात् पुत्रिकेत्येकेषां। तत्संशयान्नोपयच्छेदभ्रातृकाम्। पिण्डगोत्रऋषिसम्बन्धा ऋक्थं भजेरन्, स्त्री चानपत्यस्य। बीजं वा लिप्सेत देवरवत्यन्यतो जातमभागम्। स्त्रीधनं दुहितृ-णामप्रत्तानामप्रतिष्ठितानाञ्च। भगिनीशुल्कं सोदर्य्याणामूर्द्ध्वं मातुः पूर्वञ्चेके। संसृष्टविभागः प्रेतानां ज्येष्ठस्य संसृष्टिनि प्रेते असंसृष्टी ऋक्थभाक्, विभक्तजः पित्र्यमेव। स्वमर्ज्जितं वैद्योऽवैद्येभ्यः कामं भजेरन्। पुत्रा औरसक्षेत्रजदत्तकृत्रिम-गूढ़ोत्पन्नापविद्धा ऋक्थभाजः। कानीनसहोढ़पौनर्भवपुत्रिका-पुत्रस्वयन्दत्तक्रीता गोत्रभाजश्चतुर्थांशभागिनश्चौरसाद्यभावे। ब्राह्मणस्य राजन्यापुत्रो ज्येष्ठो गुणसम्पन्नस्तुल्यांशभाक् ज्येष्ठांश-महीनमन्यत्; राजन्यावैश्यापुत्रसमवाये स यथा ब्राह्मणीपुत्रेण।

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क्षत्रियाच्चेत् शूद्रापुत्रोऽप्यनपत्यस्य शुश्रूषुश्चेल्लभेत वृत्तिमूल-मन्तेवासविधिना। सवर्णापुत्रोऽप्यन्यायवृत्तो न लभेतैकेषां। श्रोत्रिया ब्राह्मणस्यानपत्यस्य ऋक्थं भजेरन्, राजेतरेषां। जड़-क्लीवौ भर्त्तव्यावपत्यं जड़स्य भागार्हं शूद्रापुत्रवत्। प्रतिलोमा-सूदकयोगक्षेमकृतान्नेष्वविभागः, स्त्रीषु च। संयुक्तास्वनाम्नाते दशावरैः शिष्टैरूहवद्भिरलुब्धः प्रशस्तं कार्य्यम्। चत्वारश्चतुर्णां पारगा वेदानां, प्रागुत्तमास्त्रय आश्रमिणः, पृथग्धर्म्मविदस्त्रय, एतान् दशवरान् परिषदित्याचक्षते। असम्भवे त्वेतेषाम्श्रोत्रियो वेदविच्छिष्टो विप्रतिपत्तौ यदाह, यतोऽयमप्रभवो भूतानां हिंसानुग्रहयोगेषु। धर्म्मिणां विशेषेण स्वर्गं लोकं धर्म्मविदाप्नोति ज्ञानाभिनिवेशाभ्यामिति धर्म्मो धर्म्मः।

इति गौतमीये धर्म्मशास्त्रे एकोनत्रिंशोऽध्यायः॥ २९॥

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A'PASTAMVA SAMHITA'.

CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, suckling and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a house-holder) atone for any act of injury unknowingly or unintentionally done to a cow, etc.? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while suckling it, or to that of a Bráhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

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Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally ; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons.The practice of a *Kṛichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prâajâpatyam Vratam.* (13—14)

A S'üudra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prâjâpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days ; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

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a Bráhmaṇa should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen or cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam.* (19)

A Bráhmaṇa, under the circumstance, should practice an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Kṛichchha Vratam*, while a S'ṻdra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

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teats should be fully milched, for the next two months a cow should be milched once a day; after that they may be milched as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prâjâpatyam* penance. (22)

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastend with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kâs'a* grass and with its face turned towards the south; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

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owner) should doubly practise the penance of *Govratam.* (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anáh.* (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

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CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapâ*,* or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vâpak* or a *Chaṇḍâla*, one should regain one's purity by drinking *Panchagavyam*. (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam*. (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

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* A place where water is distributed to travellers.—*Tr.*

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The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be re-purified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a Bráhmaṇa should practise a *Chándráyaṇam* or a *Tapta Kṛichchha Vratam* by way of purification. (14)

CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmaṇa should first obtain the commisseration of the Bráhmaṇas, and then practise a *Paráka* or a *Chándráyaṇam Vratam* for regaining his purification.

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A S'ūdra, under the circumstance, should practise a *Prájápatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Kṛichchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Kṛichchha Vratas* by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Prakaras* (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by witholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

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of his sin without the acknowledgement of it by Brâhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Brâhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'üdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Brâhmaṇa. (11)

The merit of causing a Brâhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chaṇḍâla*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Bráhmaṇa, under the circumstances, should practise a *Sântapanam Vratam*, a Kshatriya, a *Prájápatyam*; a Vais'ya, a half *Prájápatyam*, and a S'udra, a quarter *Prájápatyam*, respectively. (2)

Having unknowingly touched a *Chaṇḍâla* or *S'vapacha* before washing his face after a meal, a Bráhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gáyatri*, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

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Mantra in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chaṇḍâla* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chaṇḍâla* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons? (6)

What would be the form of expiation for him who might have touched any of these people? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a *quarter Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

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who has eaten fruits seated on the branch of a tree which a *Chandila* has climbed up at that time? (10)

With the permission of Bráhmaṇas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Panchagavyam*. (11)

A Bráhmaṇa, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam*, as well. (12)

CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chaṇḍâla*, drinks water before performing an *A'chamanam*? (1)

A Bráhmaṇa, under the circumstance, should regain his purity by fasting for three nights and by taking *Panchagavyam*, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyá*, or *Homa* exists for a member of the fourth social order (S'üdra). (3)

S'üdras should not be enjoined to drink *Panchagavyam*, inasmuch as they are not privileged to utter any *Mantras*. A S'üdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmaṇa and by making gifts. (4)

A Bráhmaṇa, who has unknowingly partaken of the unused residue of another Bráhmaṇa's meal, should recover his purity by reciting the *Gáyatri*, for a whole day and night. (5)

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A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *S'ankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇi, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prájápatyam.* It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prâjâpatyam* penance by way of expiation. (9)

A Brâhmaṇa having partaken of any human excrements, should practise a *Tapta-kṛichchha vratam*, while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prâjâpatyam.* (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'udra, wine bowl or any thing defiled by being seated upon by an unholy bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*, thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

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A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva*. (13)

CHAPTER VI.

NOW I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Kṛichchha Vratas*. (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpaṇas* and the *Panchayajnas*, as well as the study of the *Védas*, made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam*. (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Kṛichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

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A Brâhmaṇa, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Brâhmaṇas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Brâhmaṇa having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva*. (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

CHAPTER VII.

An ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, in asmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chaṇḍâli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

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Brâhmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapâk* or a *Chaṇḍâla,* should fast for three nights and recover her purity by taking *Panchagavyam,* thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapâk,* should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

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for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmaṇa should recover his purity by practising a *Kṛichchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chaṇdâla*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam*. (15)

A Bráhmanṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full a or half *Kṛichchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Krichchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chaṇdâla* or a *S'vapâk*, should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'üdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Panchagávyam*. (19)

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Similarly, a Bráhmaṇa woman in her menses, happening to touch a Kshatriya or a Vais'ya woman in her flow, should bathe, that moment, with all her clothes on. (20)

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *A'pastamva*. (21).

CHAPTER VIII.

ARTICLES of bell-metal, defiled by the touch of any impure thing other than wine, should be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

Utensils, made of bell-metal, smelled by cows, or out of which S'üdras have eaten, or defiled by the touch of *S'vâpachas*, should be purified by rubbing them with the ten kinds of ashes. (2)

Articles made of gold or brass, anywise defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

Boiled rice, taken without any cooked vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach,

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while oil may or may not be digested in the human stomach in the course of a year. (6)

A Bráhmaṇa, who continuously partakes of a S'üdra's boiled rice for a month, becomes a S'üdra even in this life, and is re-born as a dog at his next re-birth. (7)

Partaking of a S'üdra's boiled rice, company of the S'üdra's, sharing the same bed or seat with a S'üdra, and earning knowledge from S'üdras are acts, which degrade even the effulgent ones. (8)

The soul, the *Védas*, and the three fires of a Brâhmaṇa, who has duly installed the sacred fire, perish, if he does not refrain from taking a S'üdra's boiled rice. (9)

The son procreated by a Brâhmaṇa on his wife, after having taken a S'üdra's boiled rice, belongs to the S'üdra whose boiled rice he has partaken of, since the seed of a man is the essence of his food. (10)

Dying with a S'üdra's boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

A Brâhmaṇa may always take a Brâhmaṇa's boiled rice, a Kshatriya's on the occasion of a Parva, and a Vais'ya's on the celebration of a religious sacrifice, but he can never partake of a S'üdra's boiled rice. (12)

A Brâhmaṇa's boiled rice is like the divine ambrosia, that belonging to a Kshatriya is like melted butter, that belonging to a Vais'ya is like its own self, while that belonging to a S'üdra is like blood. (13)

The boiled rice of a Brâhmaṇa is consecrated through the merit of offerings to *Vishvadévas*, *Homas*, *Japas*, and divine worship, and through the purifying influence of *Rik*, *Yajuh* or *Sâma-mantras*. Hence, the boiled rice of a Brâhmaṇa is like the divine nectar. (14)

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Since it is the Kshatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kshatriya is like clarified butter. (15)

A Vais'ya celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these pious acts that his boiled rice is consecrated. (16)

The boiled rice of the ignorant and drink-sodden S'üdras, unconsecrated by any vow or *Mantras*, is like blood. (17)

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a S'üdra. (18)

Edible leaves of plants and creepers (S'âkas), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafœtida may be taken from members of all castes. (19)

A Brâhmaṇa, having taken boiled rice in a S'üdra's house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras*. (20)

An article kept in his hand, and happened to be defiled by the touch of a S'üdra who has not washed his face after eating, should not be eaten by a Brâhmaṇa. This is the dictum of the holy *A'pastamva*. (21)

CHAPTER IX.

IF a Brâhmaṇa involuntarily passes stool, while eating, what would be the form of expiation in respect of such a Brâhmaṇa, made impure, while remaining with unrinsed mouth. (1)

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Having washed himself, he should first perform an *A'chamanam*, and thereafter regain his purity by fasting for an entire day and night, and by taking *Pancha-gavyam*. (2)

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavân* for three nights. (3)

A half *anjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, and five *Pala* weights of cow's urine constitute what is technically known as *Yavân*. A penitent shall not take anything more than this *Yavân*. (4)

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well as after having taken semen or excrements? (5)

He should recover his purity by living, for six nights (days), on the expressed juice of *Asvaththa*, lotus, *Audumvara*, *Vilva* or *Kás'a*. (6)

Brâhmaṇas, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Kṛichchha* and three *Chândrâyaṇa vratas* by way of expiation. (7)

All the consecratory rites (of Bráhmaṇism such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sântapanams* or *Kṛichchha Chândrâyaṇams* as well. (8)

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their

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excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

A person, defiled by the touch of an impure thing above his navel, becomes pure again by simply bathing; touched at any part part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and thereafter recover his purity by taking *Panchagavyam*. (11)

On the death or birth of a *sapiṇda* relation born of a Bráhmaṇa mother, a Bráhmaṇa remains unclean for ten days, on the birth or death of a *Sapiṇda* relation born of a Kshatriya mother, a Bráhmaṇa remains unclean for six days, on the birth or death of a Vais'ya *Sapiṇda*, a Bráhmaṇa remains unclean for three days, and on the birth or death of a Südra *Sapiṇda*, a Bráhmaṇa remains unclean for one day only. (12)

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *A'chamanam* thereafter. (14)

Having unknowingly partaken of a S'üdras boiled rice, or that cooked with dry meat, one should practise a *Kṛichchha* penance. The penance should be doubled in a case of intentional eating. (15)

At a dinner party, if a man, who has seated down

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to dine, rises up without taking any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of Bráhmaṇas, seated down to a dinner—*Panktidushaka's*). (16)

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Panchagavyam.* (17)

In connection with religious rites which should be done in water, one should perform the *A'chamanam* on land, while in connection with rites which should be done both on land and water, one should perform the *A'chamanam*, dipping one's feet in water. (18)

Entering in water for a bath, one should do the *A'chamanam* in water; coming out of water after bathing, one should do the *A'chamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa.* (19)

One should put off one's shoes before entering a cowshed or an *Agnis'álâ* (room where the sacred fire is kept) or an assembly of Bráhmaṇas, or before reading the *Védas* and sitting down to a meal. (20)

One should not partake of boiled rice not belonging to one's *Sapiṇda* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *S'ráddha* ceremony. (21)

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*Vahuyáji*), as well as that cooked in connection with a *Garbhádhânam*, or with a *S'ráddha* ceremony, performed for the first time (*Nava S'ráddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Chândrâyaṇam* penance. (22)

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Having taken boiled rice at one's house on the occasion of a *Brahmaudanam*, *Nava S'râddha*, *Simantonnayanam*, or an *Anna S'râddha* ceremony, a man should practise a *Chándráyaṇam* penance. (23)

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Puyasam*, after death. (24)

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Stridhanam*, commit sin; and they come by a worse fate in the next world. (26)

The boiled rice of a *Kshatriya* deprives its eater of his strength, that of a S'üdra deprives its eater (Bráhmaṇa) of his Bráhmaṇic energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja Chhâyâ* commits sin. (28)

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnancy, a Bráhmaṇa should practise a *Chándrâyaṇam*. (29)

Having eaten the boiled rice of a patricide, matricide, or a Bráhmaṇicide, or of one who has carnally

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known a step mother or a preceptor's wife, a Bráhmaṇa should practise a *Chândrâyaṇam.* (30)

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a Bráhmaṇa should practise a *Chândrâyaṇam.* (31)

A Bráhmaṇa, happening to touch a dog or a S'üdra, before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Panchagavyam.* (32)

Boiled-rice should be given on the bare ground to a Bráhmaṇa, who constantly carries out the behests of a S'üdra, as to a dog. There is no difference between such a Bráhmaṇa and a dog. (33)

How shall a Bráhmaṇa with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

Placing boiled rice on the ground, he should attend to the call of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *A'chamanam.* (35)

Failing to wash his person after urination or defecation, a Bráhmaṇa should regain his purity by taking nothing else than *Panchagavyam*, for three nights. (36)

Having visited, under the influence of wine, a woman in her menses, a Bráhmaṇa should recover his purity by practising a *Chándrâyaṇam* penance and by feeding Bráhmaṇas thereafter. (37)

A Bráhmaṇa of small knowledge, happening to touch a *Chaṇdála* before he has washed his face after a meal, should practise *Bráhmacharyam* by bathing thrice every day, and by lying on the bare ground and fasting for

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three nights. After that, he should regain his purity by drinking *Panchagavyam.* (38—39).

A Bráhmaṇa, drinking water in touch with a *Chaṇdâla*, should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Kṛichchha Vratam.* A single meal on the first day, a night meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Kṛichchha Vratam.* These two are light penances. (41—42)

Sellers of antelope-skins, horse or elephant sellers, corpse-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

CHAPTER X.

Even after an *A'chamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he does not rise up from his seat and go somewhere else. (1—2)

The erudite call not Y*ama* (the lord of death) *Yama.* The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him? (3)

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body. (4)

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Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Védás* and are the knowers of their proper *selves*, that shall obtain emancipation. (6—7)

Homas and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

Humiliation adds to one's *Tapasyâ*, honour leads to its deterioration. A honoured or glorified Bráhmaṇa, like a cow which is daily milched, soon comes to grief. (9)

A Bráhmaṇa gains in his spiritual body by the practice of *Japas* and *Homas*, as a cow gains in bulk by feeding upon aquatic plants. (10)

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

The practice of a *Prájápatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Venujivi*. (12)

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's

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purity by practising a *Chândrâyanam* or a *Prâjâpatyam Vratam*. (13)

He, who relinquishes the *Agni Hotra*, becomes a vow-breaker; the practice of a *Chindrâyanam* penance is the only atonement for his sin. (14)

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroni** ceremony. (16)

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* Procession with idols.

THE END.

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आपस्तम्बसंहिता ।

प्रथमोऽध्यायः ।

आपस्तम्बं प्रवक्ष्यामि प्रायश्चित्तविनिर्णयम् ।
दूषितानां हितार्थाय वर्णानामनुपूर्वशः ॥ १
परेषां परिवादेषु निवृत्तमृषिसत्तमम् ।
विविक्तदेश आसीनमात्मविद्यापरायणम् ॥ २
अनन्यमनसं शान्तं मध्यस्थं धर्मवित्तमम् ।
आपस्तम्बमृषिं सर्व्वे समेत्य मुनयोऽब्रुवन् ॥ ३
भगवन् मानवा सर्व्वे असन्मार्गे स्थिता यदा ।
चरेयुर्धर्म्मकार्य्याणां तेषां ब्रूहि विनिष्कृतिम् ॥ ४
यतोऽवश्यं गृहस्थेन गवादिपरिपालनम् ।
कृषिकर्मादि चापत्सु द्विजामन्त्रणमेव च ॥ ५
देयश्चानाथकेऽवश्यं विप्रादीनाञ्च भेषजम् ।
बालानां स्तन्यपानादिकार्य्यञ्च परिपालनम् ॥ ६
एवं कृते कथञ्चित् स्यात् प्रमादो यद्यकामतः ।
गवादीनां ततोऽस्माकं भगवन् ब्रूहि निष्कृतिम् ॥ ७
एवमुक्तः क्षणं ध्यात्वा प्रणिपातादधोमुखः ।
दृष्ट्वा ऋषीनुवाचेदमापस्तम्बः सुनिश्चितम् ॥ ८
बालानां स्तनपानादिकार्य्ये दोषो न विद्यते ।
विपत्तावपि विप्राणामामन्त्रणचिकित्सने ॥ ९
गवादीनां प्रवक्ष्यामि प्रायश्चित्तं रुजादिषु ।
केचिद्दाहनं दोषाय देहधारणभेषजे ॥ १०

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औषधं लवणञ्चैव स्नेहपुष्ट्यान्नभोजनम्।
प्राणिनां प्राणवृत्त्यर्थं प्रायश्चित्तं न विद्यते॥ ११
अतिरिक्तं न दातव्यं काले स्वल्पन्तु दापयेत्।
अतिरिक्ते विपन्नानां कृच्छ्रमेव विधीयते॥ १२
त्र्यहं निरशनात् पादः पादश्चायाचितं त्र्यहम्।
पादः सायं त्र्यहं पादः प्रातर्भोज्यं तथा त्र्यहम्॥ १३
प्रातः सायं दिनार्द्धञ्च पादोनं सायवर्ज्जितम्॥ १४
प्रातः पादं चरेच्छूद्रः सायं वैश्यस्य दापयेत्।
अयाचितन्तु राजन्ये त्रिरात्रं ब्राह्मणस्य च॥ १५
पादमेकं चरेद्रोधे द्वौ पादौ बन्धने चरेत्।
योजने पादहीनञ्च चरेत् सर्वं निपातने॥ १६
घण्टाभरणदोषेण गोस्तु यत्र विपद्यते।
चरेदर्द्धव्रतं तत्र भूषनार्थं कृतं हि तत्॥ १७
दमने वा निरोधे वा सङ्घाते चैव योजने।
स्तम्भशृङ्खलपाशैश्च मृते पादोनमाचरेत्॥ १८
पाषाणैर्लगुड़ैर्वापि शस्त्रेणान्येन वा बलात्।
निपातयन्ति ये गास्तु तेषां सर्व्वं विधीयते॥ १९
प्राजापत्यं चरेद्विप्रः पादोनं क्षत्रियश्चरेत्।
कृच्छ्रार्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत्॥ २०
द्वौ मासौ दापयेद्वत्सं द्वौ मासौ द्वौ स्तने दुहेत्।
द्वौ मासावेकवेलायां शेषकाले यथारुचि॥ २१
दमतामर्द्धमासेन गोस्तु यत्र विपद्यते।
सशिखं वपनं कृत्वा प्राजापत्यं समाचरेत्॥ २२

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हलमष्टगवं धर्म्म्यं षड्गवं जीवितार्थिनाम्।
चतुर्गवं नृशंसानां द्विगवञ्च जिघांसिनाम्॥ २३

अतिवाहातिदोहाभ्यां नासिकाभेदने तथा।
नदीपर्व्वतसंरोधे मृते पादोनमाचरेत्॥ २४

न नारिकेलवालाभ्यां न मुञ्जेन न चर्म्मणा।
एभिर्गास्तु न बध्नीयाद्‌बद्धा परवशो भवेत्॥ २५

कुशैः काशैश्च बध्नीयाद्‌वृषभं दक्षिणामुखम्।
पादलग्नाग्निदोषेषु प्रायश्चित्तं न विद्यते॥ २६

व्यापन्नानां बहूनान्तु रोधने बन्धनेऽपि च।
भिषङ्‌मिथ्योपचारे च द्विगुणं गोव्रतं चरेत्॥ २७

शृङ्गभङ्गेऽस्थिभङ्गे च लाङ्गूलस्य च कर्त्तने।
सप्तरात्रं पिबेद्दुग्धं यावत् स्वस्था पुनर्भवेत्॥ २८

गोमूत्रेण तु सम्मिश्रं यावकं भक्षयेद्द्विजः।
एतद्विमिश्रितञ्चैवसुशाघोशमसा स्वयम्॥ २८

देवद्रोण्यां विहारेषु कूपेष्वायतनेषु च।
एषु गोषु विपन्नेषु प्रायश्चित्तं न विद्यते॥ ३०

एका पादान्तबद्धभिर्द्देवात्तापादिता क्वचित्।
पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक्॥ ३१

यन्त्रणे गोचिकित्सार्थे, मूढ़गर्भविमोचने।
यत्ने कृते विपत्तिश्चेत् प्रायश्चित्तं न विद्यते॥ ३२

सरोम प्रथमे पादे द्वितीये श्मश्रुकर्त्तनम्।
तृतीये तु शिखा धार्य्या सशिखन्तु निपातने॥ ३३

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सर्व्वान् केशान् समुद्धृत्य छेदयेदङ्गुलिद्वयम्।
एवमेव तु नारीणां शिरसो मुण्डनं स्मृतम्॥ ३४

इत्यापस्तम्बीये धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

कारुहस्तगतं पुण्यं यच्च ग्रामाद्विनिःसृतम्।
स्त्रीबालवृद्धाचरितं प्रत्यक्षादृष्टमेव च॥ १॥

प्रपास्वरण्येषु जलेऽथ नीरे
द्रोण्यां जलं यच्च विनिःसृतं भवेत्।
श्वपाकचाण्डालपरिग्रहेषु
पीत्वा जलं पञ्चगव्येन शुद्धिः॥ २

न दुष्येत् सन्तता धारा वातोद्धताश्च रेणवः।
स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन॥ ३
आत्मशय्या च वस्त्रञ्च जायापत्यं कमण्डलुः।
आत्मनः शुचिरेतानि परेषामशुचीनि तु॥ ४
अन्यैस्तु खानिताः कूपास्तड़ागानि तथैव च।
एषु स्नात्वा च पीत्वा च पञ्चगव्येन शुध्यति॥ ५
उच्छिष्टमशुचित्वञ्च यच्च विष्ठानुलेपनम्।
सर्व्वं शुध्यति तोयेन तत्तोयं केन शुध्यति॥ ६
सूर्य्यरश्मिनिपातेन मारुतस्पर्शनेन च।
गवां मूत्रपुरीषेण तत्तोयं तेन शुध्यति॥ ७
अस्थिचर्म्मादियुक्तान्तु खराश्वाद्यैरपदूषितम्।
उद्धरेदुदकं सर्व्वं शोधनं परिमार्ज्जनम्॥ ८

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कूपो मूत्रपुरीषेण ष्ठीवनेनाऽपि दूषितः।
श्वशृगालखरोष्ट्रैश्च क्रव्यादैश्च जुगुप्सितः॥ ९
उद्धृत्यैव च तत्तोयं सप्त पिण्डान् समुद्धरेत्।
पञ्चगव्यं मृदा पूतं कूपे तच्छोधनं स्मृतम्॥ १०
वापीकूपतड़ागानां दूषितानाञ्च शोधनम्।
कुम्भानां शतमुद्धृत्य पञ्चगव्यं ततः क्षिपेत्॥ ११
यस्तु कूपात् पिबेत्तोयं ब्राह्मणः शवदूषितात्।
कथं तत्र विशुद्धिः स्यादिति मे संशयो भवेत्॥ १२
अक्लिन्नेनाप्यभिन्नेन शवेन परिदूषिते।
पीत्वा कूपे ह्यहोरात्रं पञ्चगव्येन शुध्यति॥ १३
क्लिन्ने भिन्ने शवे चैव तत्रस्थं यदि तत् पिबेत्।
शुद्धिश्चान्द्रायणं तस्य तप्तकृच्छ्रमथापि वा॥ १४

इत्यापस्तम्बीये धर्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

अन्त्यजातेरविज्ञातो निवसेद्यस्य वेश्मनि।
सम्यग् ज्ञात्वा तु कालेन द्विजाः कुर्व्वन्त्यनुग्रहम्॥ १
चान्द्रायणं पराको वा द्विजातीनां विशोधनम्।
प्राजापत्यन्तु शूद्रस्य शेषं तदनुसारतः॥ २
यैर्भुक्तं तत्र पक्वान्नं कृच्छ्रं तेषां प्रदापयेत्।
तेषामपि च यैर्भुक्तं कृच्छ्रपादं प्रदापयेत्॥ ३
कूपैकपानैर्दुष्टानां स्पर्शेन शवदूषिणाम्।
तेषामेकोपवासेन पञ्चगव्येन शोधनम्॥ ४

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बालो वृद्धस्तथा रोगी गर्भिणी वापि पीड़िता।
तेषां नक्तं प्रदातव्यं बालानां प्रहरद्वयम॥ ५
अशीतिर्यस्य वर्षाणि बालो वाप्यनषोड़शः।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो व्याधित एव च॥ ६
न्यूनेकादशवर्षस्य पञ्चवर्षाधिकस्य च।
चरेद्गुरुः सुहृद्वापि प्रायश्चित्तं विशोधनम्॥ ७
अथवा क्रियमाणेषु येषामार्त्तिः प्रदृश्यते।
शेषसम्पादनाच्छूद्धिर्विपत्तिर्न भवेद्यथा॥ ८
क्षुधा व्याधितकायानां प्राणो येषां विपद्यते।
ये न रक्षन्ति भक्तेन तेषां तत् किल्विषं भवेत्॥ ९
पूर्णेऽपि कालनियमे न शुद्धिर्ब्राह्मणैर्विना।
अपूर्णेष्वपि कालेषु शोधयन्ति द्विजोत्तमाः॥ १०
समाप्तमिति नो वाच्यं त्रिषु वर्णेषु कर्हिचित्।
विप्रसम्पादनं कार्य्यमुत्पन्ने प्राणसंशये॥ ११
सम्पादयन्ति यद्विप्राः स्नानतीर्थं फलञ्च तत्।
सम्यक् कर्त्तुरपापं स्याद्व्रती च फलमाप्नुयात्॥ १२
इत्यापस्तम्बीये धर्म्मशास्त्रे तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

चाण्डालकूपभाण्डेषु योऽज्ञानात् पिबते जलम्।
प्रायश्चित्तं कथं तस्य वर्णे वर्णे विधीयते॥ १
चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत्॥ २

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भुक्तोच्छिष्टस्त्वनाचान्तश्चाण्डालैः श्वपचेन वा।
प्रमादात् स्पर्शनं गच्छेत्तत्र कुर्य्याद्विशोधनम्॥ ३
गायत्र्यष्टसहस्रन्तु द्रुपदां वा शतं जपेत्।
जपंस्त्रिरात्रमश्नन् पञ्चगव्येन शुध्यति॥ ४
चाण्डालेन यदा स्पृष्टो विण्मूत्रे च कृते द्विजः।
प्रायश्चित्तं त्रिरात्रं स्याद्भुक्तोच्छिष्टः षड़ाचरेत्॥ ५
पानमैथुनसम्पर्कें तथा मूत्रपुरीषयोः।
सम्पर्कं यदि गच्छेत्तु उदक्या चान्त्यजैस्तथा॥ ६
एतैरेव यदा स्पृष्टः प्रायश्चित्तं कथम्भवेत्।
भोजने च त्रिरात्रं स्यात् पाने तु त्र्यहमेव च॥ ७
मैथुने पादकृच्छ्रं स्यात्तथा मूत्रपुरीषयोः।
दिनमेकं तथा मूत्रे पुरीषे तु दिनत्रयम्॥ ८
एकाहं तत्र निर्दिष्टं दन्तधावनभक्षणे॥ ९
वृक्षारूढ़े तु चाण्डाले द्विजस्तत्रैव तिष्ठति।
फलानि भक्षयेत्तस्य कथं शुद्धिं विनिर्द्दिशेत्॥ १०
ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत्।
एकरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ११
येन केनचिदुच्छिष्टः अमेध्यं स्पृशते द्विजः।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १२

इत्यापस्तम्बीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

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पञ्चमोऽध्यायः ।

चाण्डालेन यदा स्पृष्टो द्विजवर्णः कदाचन ।
अनभ्युच्य पिवेत्तोयं प्रायश्चित्तं कथं भवेत् ॥ १
ब्राह्मणस्तु त्रिरात्रेण पञ्चगव्येन शुध्यति ।
क्षत्रियस्तु द्विरात्रेण पञ्चगव्येन शुध्यति ॥ २
चतुर्थस्य तु वर्णस्य प्रायश्चित्तं न वै भवेत् ।
व्रतं नास्ति तपो नास्ति होमो नैव च विद्यते ॥ ३
पञ्चगव्यं न दातव्यं तस्य मन्त्रविवर्ज्जनात् ।
स्थापयित्वा द्विजानान्तु शूद्रो दानेन शुध्यति ॥ ४
ब्राह्मणस्य यदोच्छिष्टमश्नात्यज्ञानतो द्विजः ।
अहोरात्रन्तु गायत्र्या जपं कृत्वा विशुध्यति ॥ ५
उच्छिष्टं वैश्यजातीनां भुङ्क्तेऽज्ञानाद्विजो यदि ।
शङ्खपुष्पीपयः पीत्वा त्रिरात्रेणैव शुध्यति ॥ ६
ब्राह्मण्या सह योऽश्नीयादुच्छिष्टं वा कदाचन ।
न तत्र दोषं मन्यन्ते नित्यमेव मनीषिणः ॥ ७
उच्छिष्टमितरस्त्रीणामश्नीयात् पिवतेऽपि वा ।
प्राजापत्येन शुद्धिः स्याद्भगवानङ्गिराब्रवीत् ॥ ८
अन्त्यानां भुक्तशेषन्तु भक्षयित्वा द्विजातयः ।
चान्द्रायणं तदर्द्धार्द्धं ब्रह्मक्षत्रविशां विधिः ॥ ९
विण्मूत्रभक्षणे विप्रस्तप्तकृच्छ्रं समाचरेत् ।
श्वकाकोच्छिष्टभोगे च प्राजापत्यविधिः स्मृतः ॥ १०

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उच्छिष्टः स्पृशते विप्रो यदि कश्चिदकामतः।
शुनः कुक्कुटशूद्रांश्च मद्यभाण्डं तथैव च॥ ११
पक्षिणाधिष्ठितं यच्च यदमेध्यं कदाचन।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १२
वैश्येन च यदा स्पृष्ट उच्छिष्टेन कदाचन।
स्नानं जपश्च त्रैकाल्यं दिनस्यान्ते विशुध्यति॥ १३
विप्रो विप्रेण संस्पृष्ट उच्छिष्टेन कदाचन।
स्नात्वाचम्य विशुद्धः स्यादापस्तम्बोऽब्रवीन्मुनिः॥ १४

इत्यापस्तम्बीये धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

अत ऊर्द्धं प्रवक्ष्यामि नीलीवस्त्रस्य यो विधिः।
स्त्रीणां क्रीड़ार्थसम्भोगे शयनीये न दुष्यति॥ १
पालने विक्रये चैव तद्वृत्तेरुपजीवने।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति॥ २
स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम्
पञ्चयज्ञा वृथा तस्य नीलीवस्त्रस्य धारणात्॥ ३
नीलीरक्तं यदा वस्त्रं ब्राह्मणोऽङ्गेषु धारयेत्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ४
रोमकूपैर्यदा गच्छेद्रसो नील्यास्तु कर्हिचित्।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति॥ ५
नीलीदारु यदा भिन्द्याद्ब्राह्मणस्य शरीरकम्।
शोणितं दृश्यते तत्र द्विजश्चान्द्रायणं चरेत्॥ ६

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नीलीमध्ये यदा गच्छेत् प्रमादाद्ब्राह्मणः क्वचित्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ७
नीलीरक्तेन वस्त्रेण यदन्नमुपनीयते।
अभोज्यं तद्द्विजातीनां भुक्त्वा चान्द्रायणं चरेत्॥ ८
भक्षयेद्यश्च नीलीन्तु प्रमादाद्ब्राह्मणः क्वचित्।
चान्द्रायणेन शुद्धिः स्यादापस्तम्बोऽब्रवीन्मुनिः॥ ९
यावत्यां वापिता नीली तावती चाशुचिर्म्मही।
प्रमाणं द्वादशाब्दानि अत ऊर्द्धं शुचिर्भवेत्॥ १०
इत्यापस्तम्बीये धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ३

सप्तमोऽध्यायः।

स्नानं रजस्वलायास्तु चतुर्थेऽहनि शस्यते।
वृत्ते रजसि गम्या स्त्री नानिवृत्ते कथञ्चन॥ १
रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते।
अशुद्धास्तु न तेनेह तासां वैकारिकं हि तत्॥ २
साध्वाचारा न सा तावद्रजो यावत् प्रवर्त्तते।
वृत्ते रजसि साध्वी स्यादगृहकर्म्मणि चैन्द्रिये॥ ३
प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति॥ ४
अन्त्यजातिश्वपाकेन संस्पृष्टा वै रजस्वला।
अहानि तान्यतिक्रम्य प्रायश्चित्तं प्रकल्पयेत्॥ ५
त्रिरात्रमुपवासः स्यात् पञ्चगव्यं विशोधनम्।
निशां प्राप्य तु तां योनिं प्रजाकारञ्च कारयेत॥ ६

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रजस्वलां त्यजेत् स्पृष्टां शुना च श्वपचेन च ।
त्रिरात्रोपोषिता भूत्वा पञ्चगव्येन शुध्यति ॥ ७
प्रथमेऽहनि षड्रात्रं द्वितीये तु त्र्यहन्तथा ।
तृतीये चोपवासस्तु चतुर्थे वह्निदर्शनात् ॥ ८
विवाहे वितते यज्ञे संस्कारे च कृते तथा ।
रजस्वला भवेत् कन्या संस्कारस्तु कथम्भवेत् ॥ ९
स्नापयित्वा तदा कन्यामन्यैर्वस्त्रैरलङ्कृताम् ।
पुनः प्रत्याहुतिं हुत्वा शेषं कर्म्म समाचरेत् ॥ १०
रजस्वला तु संस्पृष्टा श्वकुक्कुटवायसैः ।
सा त्रिरात्रोपवासेन पञ्चगव्येन शुध्यति ॥ ११
उच्छिष्टेन तु संस्पृष्टा कदाचित् स्त्री रजस्वला ।
कृच्छ्रेण शुध्यते विप्रस्तथा दानेन शुध्यति ॥ १२
एकशाखासमारूढ़ा चाण्डाली वा रजस्वला ।
ब्राह्मणेन समं तत्र सवासाः स्नानमाचरेत् ॥ १३
रजस्वलायाः संस्पर्शः कथञ्चिज्जायते शुना ।
रजोदिनात्तु यच्छेषस्तदुपोष्य विशुध्यति ॥ १४
अशक्ता चोपवासे तु स्नानं पश्चात् समाचरेत् ।
तत्राप्यशक्ता चैकेन पञ्चगव्यं पिबेत्ततः ॥ १५
उच्छिष्टस्तु यदा विप्रः स्पृशेन्मद्यं रजस्वलाम् ।
मद्यं स्पृष्ट्वा चरेत् कृच्छ्रं तदर्द्धन्तु रजस्वलाम् ॥ १६
उदक्यां सूतिकां विप्र उच्छिष्टः स्पृशते यदि ।
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उदक्या ब्राह्मणी शूद्रामुदक्यां स्पृशते यदि ।
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अष्टमोऽध्यायः ।

भस्मना शुध्यते कांस्यं सुरया यन्न लिप्यते ।
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इह जन्मनि शूद्रत्वं जायन्ते ते मृताः शुनि ॥ ७

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यद्वेष्टितं काकबलाकचिन्नै-
रमेध्यलिप्तश्च भवेच्छरीरम्।
श्रोत्रे मुखे च प्रविशेच्च सम्यक्
स्नानेन लेपोपहतस्य शुद्धिः॥ ९

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VASISHTHA SAMHITA'.

CHAPTER I.

Now therefore* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it *i.e.*, the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtas† (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhyâ, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryávarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangâ and Yamuná; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.‡ Now the Bhállavins§ quote [the following] verse in the Nidána.||

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* Krishna Pandit, the commentator, holds that the word *atas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

|| It is a section of law dealing with the disquisition of the countries.

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In the west the river rambling into the ocean,* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Védas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e.*, neglects the recitation of) the *Mantram*, he who slays a Bráhmaṇa, these all are sinful men.

They say that there are five henious crimes (Mahápátaka) *viz.*, violating a preceptor's† bed, drinking spirituous liquor, killing an embryo, stealing the gold of of a Bráhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.]

Now they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

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* Another text is *Sindhurvidharani:* The commentator Krishna Pandit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurviharani. Viharani* can never be an adjective of *Sindhu* which is masculine.

† The term *Guru* may also mean father, meaning 'Knowing one's own step-mother.

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Now they quote the example :—

On learning being destroyed [one] may again acquire it : but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brâhmaṇa's control. The Brâhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brâhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brâhmaṇa first made the Védas known. The Brâhmaṇa saves [one] from misfortune. Therefore a Brâhmaṇa shall not be made to pay taxes. Soma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

CHAPTER II.

THERE are four castes (Varṇa), Brâhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brâhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investure with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Veda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

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of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Véda* " Thou art destitute of a son."*

Hârita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the Veda. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] Swadhâ, and the departed manes.

[Sacred] learning approached a Brâhmaṇa [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brâhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know as pure,

* Some texts read *apujya* (unworthy of adoration) for *aputra*.

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attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Bráhmaṇa are six *viz*., studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *viz*., studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions* : let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i. e.* the three superior castes is the occupation) of a S'udra.

These (*i.e*., the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Bráhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

* There are two readings *S'ástrena* and *S'astrena.* The latter means 'with his weapons.'

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Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example:

By [selling] meat, lac and salt, a Bráhmaṇa becomes directly outcasted: by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold]; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example:—

If one applies sesamum to any other purpose save food, annointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa,* but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Bráhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exhorbitant rate of interest.

Now they quote the following verses as an example:

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Véda.*

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

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One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example:

By the king's will* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty: in this the law is not violated.

CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmaṇa. They quote a sloka from Manu on this subject. "A twice-born person, who not having

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* There are two readings *rajanumatabhavena* and *rajatu-mrita-bhavena*. We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

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studied the *Véda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Bráhmaṇa]; nor he who lives by usury; nor those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Bráhmaṇas, failing to observe their sacred duties and study the *Véda*, live by begging, for it feeds the thieves.

What four or three (Bráhmaṇas), who have mastered the *Védas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Brâhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundred-fold, on the speakers.

Offerings to the celestials and the departed manes must daily be given to a S'rotriya alone. Gifts made to a person who has not read the Veda do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the S'ruti at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Bráhmaṇa is not committed against a twice-born person who is ignorant of the Veda. Passing by a burning fire one does not offer libations into ashes.

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An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the Veda—these three have nothing but the name.

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins *(âtatâyins)*.

Now they quote the following verses on the subject :—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assasins (*âtatâyins*).

One does not become guilty of Brahmanicide, if he kills an assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upanishads.

He, who kills an assasin well-read in the *Véda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa; [in] that [case] fury recoils upon fury.

A Trináchiketa, one who keeps five fires, a Trisuparṇa, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitrimedha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

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of a woman married according to the Brahma rite, one who knows *Chhandas* (Vedic metre), one who sings *Jesthasâman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsâ*, one who knows the Angas, a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'chârya.*

He, who teaches a portion of the *Véda*, is called an *Upâdhyâya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Védas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head] He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brâhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

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spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Bráhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Bráhmaṇa with the *Gáyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

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a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Bráhmaṇa or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others* [than the blood relations] shall perform [obsequies] for married

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* The text has *Itara.* We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

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women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives). [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] seed.

Now they quote the following verses as an example :

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Bráhmaṇa becomes purified after ten nights, a Kshatriya after fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born persou] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitá for twelve months* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

* This is the penance when one commits the sin knowingly.

† This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

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night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other impure men one shall bathe his head after sipping water.

CHAPTER V.

A WOMAN is never independent; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example:

[Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age; a woman is never fit for independence.

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

* Shall make a dummy with the Kusa grass and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country.

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been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Bráhmaṇa! O thou slayer of a learned Bráhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmanicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the third part [of the sin] of Brahmanicide. Therefore the murder of a learned Brâhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every month, the shape of the guilt of Brahmanicide. The Brahmavâdins [the reciters of the Veda] say:—"Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brâhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya are all sinful and equal to S'udras.

CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

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contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrificial presents can save one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

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* The Benares text reads *dára* which Buhler has translated as wife; in that cas *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows :—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina the month of September,

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Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and fœces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a Brâhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, ncr on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brâhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hell, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i e*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

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Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a religious student.

An ox, a student, and a Brâhmana who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brâhmana.

Those Brâhmanas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chandâlas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Bráhmanas, wickedness and cruelty,—know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Véda* and some through the practice of austerities. But that Brâhmana, whose

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stomach does not contain the food of a S'udra, is even the worthiest of all recipients.

[A Bráhmana, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Véda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

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folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example:

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follw the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

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received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without recieving food.

If a Brâhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brâhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smriti, for *atithi* is he who lives for a short time only.

A Brâhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from

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covetousness; [if he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a house-holder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the house-holders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Bráhmaṇa, who daily carries water, who always wears the sacred thread, who daily studies the Veda, who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

CHAPTER IX.

A VA'NAPRASTHA (hermit) shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

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his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Srâmanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

Now they quote the following verses as an example :

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn ; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda) ; to suppress vital airs is the highest form of penance ; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not

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selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example:

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example:

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

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nor for water, nor for clothes, nor for the three Pushkaras,* nor for a dwelling, nor for a seat, nor for food.

He shall eat in the evening what he shall get in the house of a Brâhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brâhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brâhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandâlas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

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* Three sacred tanks at the holy shrine of Pushkara.

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A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvânara fire enters the house [in the shape of a] Brâhmaṇa guest. Through him they get rain and food through rain. Therefore people know that the [the [reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the dark fort-night after the fourth [day]. Having invited the Brâhmaṇas on the day previous [to the S'râddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecerate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'râddha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable.

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Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brâhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brâhmaṇas [as guests] —a large company destroys these five; therefore one shall not invite a large number.

Or one may feed even one Brâhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brâhmaṇa at a S'râddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'râddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachârin.

They shall, controlling the speech, eat the food so

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long it continues warm; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i. e.*, the Brâhmaṇas representing them) are not satiated. Afterwards when the Pitris are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i. e.*, meat) shall go to hell for as many years as the beast has hairs.

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas*; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i. e.*, indifferent) family; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grandfather adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

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funeral sacrifices and who is rich in idols and good Brâhmaṇas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayâ.

One shall make offerings to the manes both on the full moon days of the month of Srâvana (July August) and Agrahâyana (November and December) and on the Anvasthaka.* There is no necessity of restriction about time if materials, [sacred] place and [good] Brâhmaṇas are near at hand. A Brâhmaṇa, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agrahâyana Ishthi, the Chaturmâsya sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brâhmaṇa is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brâhmaṇa with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brâhmaṇa [student] may be [made] of Palâsa wood or Bel wood; that of a Kshatriya of the wood of Nyagrodha, and that of a Vais'ya of Udumvara wood. The upper garment of a Brâhmaṇa [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. The wearing cloth of

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* The day following the Ashtaka or the eighth day *i. e.*, the ninth day of the dark halves of Márgasiras, Pausha, Mágha and Phálguna.

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a Brâhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brâhmaṇa shall beg alms placing [the word] *Bhavad* (Lord) first; a Kshatriya placing [the word] *Bhavad* in the middle and a Vais'ya placing [the word] *Bhavad* at the end. The time for the initiation of a Brâhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Savitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrâtyastoma.

Now [are] the duties of a Snâtaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep, or for gold, grain or food. But the injunction is that a Snâtaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

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pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example :

The Snâtakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snâtaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food, facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example :

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snátaka) shall not ascend a lofty tree, shall not descend into a well,

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shall not blow the fire with his mouth, and shall not pass between a fire and a Bráhmaṇa; nor between two fires; nor between two Bráhmaṇas; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vájasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], "Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palása wood. He shall not eat [food placed] in his lap; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example:

To deny the authority of the Védas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Véda] he shall not lie down again. In the Muhurta sacred to Prajápati, a Bráhmaṇa shall perform some sacred duties.

CHAPTER XI.

Now therefore the Upakarman [the rite preparatory to] Védic study [shall be done] on the full-moon day of the

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month of S'rávana or Prausthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Bráhmaṇas utter words of well being and after having fed them with curd he shall continue the Védic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Véda during the light fortnight and the Angas (supplementary subjects) of the Véda at pleasure. [The Véda] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Chaṇdálas [live]. [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu :—

Whether be it fruit, water, sesamum, food, or any gift at a S'ráddha, one shall not, having just accepted it, recite the Véda ; for it is said in the *Smriti* that, the hand of a Bráhmaṇa is his mouth.

[One shall not recite the Veda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtaká [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting,

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while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible], nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example:

An *A'cháryaya* is ten times more venerable than an *Upádhyáya*; the father, a hundred times more than the *A'cháryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

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pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Véda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Bráhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snátaka meet, the king must make way for the Snátaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy—none of these is found wanting in the houses of good men.

CHAPTER XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

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the ban of an imprecation, a eunuch, or by an out-cast must not be eaten ; nor that given by a miser, by one who has performed the initiatory rite of a S'rauta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example :

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusá* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example :

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Véda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

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of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,* nor that given by a Brâhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings ; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example :—

The deities created for Bráhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commending [them] by word of mouth.

One shall not cast away the food, which, at a

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* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

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procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.]; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajápati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmâtaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchhâti Krichchha* [penance must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten; of

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[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneya [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhása, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

CHAPTER XIII.

MAN, formed of blood and semen, procceds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

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offerings in the middle of the house, reciting the Mahâvyâhriti, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's *own loins* is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses an an example :

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person.] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be readmitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

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CHAPTER XIV.

NOW [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).* In a dispute about a house or a field reliance [may be placed on the evidence] of] neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

Now they quote the following verses as an example:

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* There is a difference of reading: Buhler has followed the Benares text and translated the passage thns: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated *Arthantareshu* as different interpretaions *i.e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means "near pleasure-gardens and the like."

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What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'rotriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand.

Now about witnesses :

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women ; twice-born persons shall be fitting [witnesses for] twice-born men ; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example :

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll.

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Speak out, O witness, every thing truly ; thy departed manes hang [in suspense depending on thy answer] ; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden ; one kills ten by [giving] false [evidence] about kine ; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'ruti that, endless are the regions for those, who have sons ; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule :

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Through a son one conquers the world; through a grandson one acquires immortality; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned; some say] 'the son belongs to the husband of the wife; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example:

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows; useless is the spending of his power.

[Some say,] 'vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda.*

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.* A brotherless maiden comes back to her

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* This is a curious fact but the practice is still prevalent in Kashmira. Buhler quotes an historical incident from *Rajatarangini* "Where it is stated Kalyandevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note:— "When I collated the passage with the help of a Kasmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu inorder to secure to himself through her the same spiritual benefits as if he had a son.

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male ancestors; returning she becomes their son. [There is a] verse:

"I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhu* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhu*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example:

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grand-father gets a son through him; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

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the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswâmitra was the Hotri and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example :

These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brâhmaṇa has sons by wives of the Brâhmaṇa, Kshatriya and Vais'ya castes, the son of the Brâhmaṇa wife shall recieve three shares; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour*] he shall get two shares. But those

* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate"—Buhler.

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who have entered a different order, those, who are eunuchs, insane and out-cast, shall recieve no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i. e.*, deceased person's) preceptors, who taught him or officiated at his sacrifies and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhúrta*, sacred to Prajápati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband], destroys him, who gives her away, just

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as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo : such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Bráhmaṇa caste, who has issue, [shall wait] for five years ; and one who has no issue, four years ; the wife of a Kshatriya who has issue, five years ; and one who has no issue, three years ; a wife of the Vais'ya caste who has offspring, four years ; and one who has none, two years ; a wife of the S'udra caste who has offspring, three years ; and who has none, one year. Of those who are connected [with her husband] by libations of water, funeral

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cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Bráhmaṇa, for it is a dreadful poison.

They do not call poison, poison; the property of a Bráhmana is called poison. Poison kills only one man but the property of a Brâhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

CHATER XVI.

THEY say that, the offspring of a S'udra by a Brâhmaṇa woman is a Chandâla. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasâyin. That of a Vais'ya, by a Brâhmaṇa woman becomes a Rámaka.* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Bráhmaṇa woman by a Kshatriya becomes a Suta. So [the learned] declare.

* Krishna Pundit, the commentator, reads *Romaka* for Ramaka This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Sashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption " On the other hand," says Buhler, " Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs"

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Now they quote the following verse as an example:

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Bráhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower and third lower castes become Nishâdas. [The son of a Bráhmaṇa] by a S'udra woman [is] a Parásava. They say that the condition of a Párasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitá. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities]; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asamvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure.*

* The Bengal text is faulty.

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CHAPTER XVII.

THE duty of a king is to protect all beings; by fulfilling it he attains success. Not to protect [them] is a source of fear; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaṇa priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men, at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

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extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms [across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests, places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him].

Now they quote the following verses of Manu as an example:

No duty is paid on a sum less than a Karshâpana; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on à S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night; and the priest, for three nights. If an innocent man is punished [the

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king shall perform] a *Krichchha* penance, and the priest [shall fast] for three nights.

Now they quote the following verses as an example :

The destroyer of a learned Bráhmaṇa throws his guilt on him, who takes his food ; an adulterous wife, on her husband ; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest] ; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brâhma.

CHAPTER XVIII.

THERE is penance for a crime committed unwittingly ; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned ; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand

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during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gáyatri.*]

One with deformed nails or black teeth shall perform a *Krihcchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma (*i.e.*, *Véda*, after being again initiated with the sacred thread, shall receive the Veda from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; whereever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the Veda] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a Chandâla, or of an out-cast. Afterwards initiation [must be performed once more] but the tonsure and the rest may be omitted.

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Now they quote a verse from Manu as an example;

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance in respect of those,] drinking spirituous liquor and associating with eunuchs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquor-vessel, he shall, after drinking the juice of lotus, Udumvara, Bel, and Palása leaves, for three nights, attain to purification. For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrunahan (the destroyer of a learned Brâhmana, or of an embryo.) He is called a Bhrunahan, who slays a Brâhmana, or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Bráhmana shall kindle a fire, and offer [the following eight oblations,]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin;' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood'; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews;' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Bráhmanas, one shall cause oneself to be

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slain in battle with one's face directed towards [the enemy.] It is declared in the Véda:—(A murderer), who is thrice undefeated, or is thrice defeated [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example:

By saying to an out-cast, "O thou, out-cast," or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vais'ya, six years; for killing a S'udra, three. For slaying a Bráhmana woman, who is an A'treyi, or a Kshatriya or Vais'ya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] A'treyi. [The learned] say that, she, who has bathed after the menses, is an A'treyi; she too is called an A'treyi, who is descended from [the family of] Atri. By slaying a Kshatriya, by killing a Vais'ya, and by destroying a S'udra, [one shall perform penance] for a year. By robbing a Bráhmana, one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Udumvára wood; with that weapon he shall kill himself. It is said in the Véda that, he becomes pure after death, or [the thief] shall shave off all his hair, smear his body with clarified butter, and cause himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the Véda that, he becomes pure after death.

Now they quote the following verses as an example:

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Hear, now, the limbs of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Bráhmaṇas will suffer from white leprosy; a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from the out-cast, after contracting alliances with them either by [teaching] the Véda, or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the Véda that, [he, who mixes with the out-cast], shall regain his purity by reciting the Saṃhitá while proceeding in a northerly direction and fasting.

They quote the following verse as an example:

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Véda.

CHAPTER XIX.

If a S'udra knows a Bráhmaṇa woman, [the King] shall cause the S'udra to be packed up in Viraṇa grass and thrown into a fire. Having caused the head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. It is said that, she becomes pure [thereby].

If a Vais'ya knows a Bráhmaṇa woman, [the king] shall cause the Vais'ya to be tied up with Lohita grass, and he shall throw him into a fire. Having caused the

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head of the Brâhmani to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

If a Kshatriya knows a Brahmaṇa woman, [the king] shall cause the Kshatriya to be tied up with blades of Sara grass and shall throw him into a fire. Having caused the head of the Brahmani to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

A Vais'ya, [who commits lechery] with a Kshatriya woman, [shall be treated] in the same manner; so shall a S'udra [who holds incest] with a Kshatriya or a Vais'ya woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas*, [reciting] the Sâvitri [and the Siras] Mantra, while she is immersed in water. It is said in the Veda that, she becomes pure [thereby].

THE END.

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